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It will be seen, that there are not unfrequent references to my edition of the *Germania* and *Agricola*. These are not of such a nature, as to render this incomplete without that, or essentially dependent upon it. Still, if both editions are used, it will be found advantageous to read the *Germania* and *Agricola* first. The Treatises were written in that order, and in that order they best illustrate the history of the author's mind. The editor has found in his experience as a teacher, that students generally read them in that way with more facility and pleasure, and he has constructed his notes accordingly. It is hoped, that the notes will be found to contain not only the grammatical, but likewise all the geographical, archæological and historical illustrations, that are necessary to render the author intelligible. The editor has at least endeavored to avoid the fault, which Lord Bacon says "is over usual in annotations and commentaries, viz., to blanch the obscure places, and discourse upon the plain." But it has been his constant, not to say his chief aim, to carry students beyond the dry details of grammar and lexicography, and introduce them into a familiar acquaintance and lively sympathy with the author and his times, and with that great empire, of whose degeneracy and decline in its beginnings he has bequeathed to us so profound and instructive a history. The Indexes have been prepared with much labor and care, and, it is believed, will add materially to the value of the work.—*Extract from Preface.*

---

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**A**

**PRACTICAL INTRODUCTION**

**TO**

**GREEK PROSE COMPOSITION**

**BY**

**THOMAS KERCHEVER ARNOLD, M. A.,**  
**RECTOR OF LYNDON,**  
**AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.**

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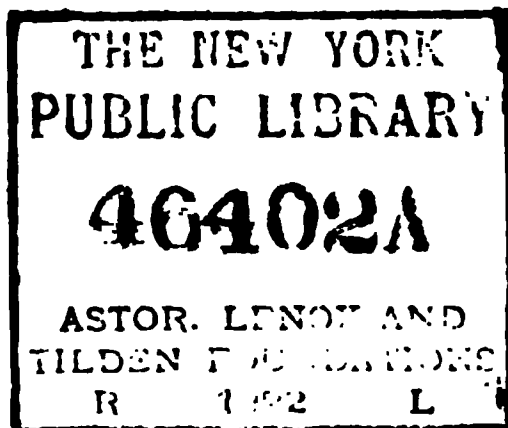
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## P R E F A C E .

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THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW-YORK, Nov. 20th, 1846.



# P R E F A C E

TO THE

· E N G L I S H E D I T I O N .

---

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.\* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

Lyndon, 1841.

---

\* The very great success of this work, and the similar one on "*Latin Prose Composition*,"—which are now used at all; or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "Practical Introduction to Greek Accidence." [This volume forms the "First Greek Lessons," carefully revised and improved by the American Editor.]

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## EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, *γόνν*, R. *γόννατ*, means, that the *regular* terminations are to be added to *γόννατ*.

V. refers to *Vömel's* *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor. 2.*) ends in that letter.

# PRACTICAL INTRODUCTION

## TO

### GREEK PROSE COMPOSITION.

---

#### § 1. *On the Tenses.—The Article.*

1. It is taken for granted that the student knows:—

(1) That the verb agrees with its nominative case in *number* and *person*.\*

(2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.

(3) That the transitive verb is followed by the accusative.

(4) That one substantive *depending* upon another is put in the *genitive case*.

(5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

---

\* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. ED.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as ἔγραψα τὴν ἐπιστολήν, “I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary* acts, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase “to be wont, or accustomed,” &c. (See *Jelf's Greek Gram.* Vol. II. p. 57.)—AM. ED.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*)

Obs. The Imperfect (of *habitual* actions) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue.*

ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state.*

In this way *two* and even *three* articles stand together.

7. ὁ πράττων, (*the person doing* =) *he who does.*

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, equivalent to ἐκεῖνος ὃς ποῶται, *he who does.*

τοῦ πράττοντος, *of him who does.*

&c.

Pl. οἱ πράττοντες, equivalent to ἐκεῖνοι οἱ πράττουσι, *those who do.*

τῶν πραττόντων, *of those who do*

&c.

## 8. VOCABULARY 1.

Virtue,	ἀρετή, ῆς, ἡ.
Beauty,	κάλλος, εὐς, τό.
City,	πόλις, εὐς, ἡ.
Thing or affair,	πρᾶγμα, <sup>a</sup> ατος, τό.

<sup>a</sup> Nouns in *μα* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass. participle* (τὸ πεπραγμένον)

To do, transact, manage,	πράττω.
Wonder, <i>or</i> am surprised	{ θαυμάζω (with <i>fut. mid.</i> , but <i>aor. 1 act.</i> ).
at, admire,	
Well,	εὖ.
Ill,	κακῶς.
Often, frequently,	πολλάκις.
Citizen,	πολίτης, <sup>b</sup> ον, ό.
Judge,	κριτής, ον, ό.

πράττω, *do*, has also the *intransit.* meaning of our *to be doing well* or *ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2.* πέπραγα. The *a* is long throughout.

### Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

---

### § 2. The Article continued.

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities, Heroes, &c.*, generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *em-*

---

<sup>b</sup> Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote a *person* standing in any *near relation* to what is denoted by the substantive: as πολίτης from πόλις. Those in *ιτης* from *subst.*, have the *i* long. Κριτής is from κρίνω.

*phatically*, as being *well-known*, or as having been *previously mentioned*.\*

12. (c) The Greek has no indefinite article (our 'a').

(d) Our 'a' should be translated by *τίς*, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute 'a certain' for 'a'.

13. (e) The *subject*<sup>d</sup> generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἔτεκε λαγών, *a mare brought forth a hare*.

(d) γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός,<sup>e</sup> *the girl became (or, was turned into) a leather bottle*.

## 15. VOCABULARY 2.

Socrates,  
Athens,  
Philosopher,  
Horse, mare,  
Hare,  
Woman,  
Hen,  
Water,

Σωκράτης,<sup>f</sup> ους, ὁ.  
Ἀθῆναι, ων, αἱ.  
φιλόσοφος, ου, ὁ.  
ἵππος, ου, ὁ *et* ἡ.  
{ λαγώς, ὡ, ὁ (acc. λαγῶν *or*  
λαγώ).  
γύνῃ, γύναικος, ἡ (voc. γύναι).  
ὄρνις,<sup>g</sup> ὄρνιθος, ὁ *et* ἡ.  
ὔδωρ, ὕδατος, τό.

\* Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἀτιμος ἐκβεβλήσομαι | ὁ Κἀδμος ὁ μέγας.

<sup>d</sup> That is, the *nominative* before the verb. The *predicate* is what is *affirmed* or *said* of the *subject*. (See note \*).

\* Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as *an* individual, in a particular class; not that it is the *whole* of that class.

<sup>f</sup> Σωκράτης, G. ους, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenophon), V. Σώκρατες.

<sup>g</sup> 'Bird,' but in *Att.* generally *cock*, *hen*; just as we use *fowl*. G. ὄρνιθος, &c. A. α and ν. *Plur. reg.*, but also δονεις, G. ὀρνέων, D. ὀρνέσι(ν) only, Acc. ὀρνεις (ὀρνίς).

Wine,	οἶνος, <sup>h</sup> ου, ὁ.
Boy, son,	παῖς, παιδός, ὁ.
To have,	ἔχω. <sup>i</sup>
To bring forth, <i>or</i> (of birds) } to lay,	τίκτω <sup>k</sup> (τεκ).
Damsel, maiden,	κόρη, ης, ἡ.
Leather-bottle,	ἀσκός, οὔ, ὁ.
Become,	γίγνομαι <sup>l</sup> (γεν).
An egg,	ᾠόν, οὔ, τό.
Three,	τρεῖς, τρεῖς, τρία.

## Exercise 2.

16. I admire the beauty of the hen. A (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e)). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact*<sup>\*</sup> the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

<sup>h</sup> οἶνος, with the digamma φοῖνος, vinum. So ᾠόν, ᾠόν, οἶνον.

<sup>i</sup> ἔχω, ἔξω and σχήσω, ἔσχηκα. Imperf. εἶχον: aor. ἔσχον, ἐσχέθην.

[ἔσχον, σχές (σχέ in compounds), σχοίην, σχῶ, σχεῖν, σχών].

<sup>k</sup> τίκτω, (τέξω) τέξομαι, τέτοκα, ἔτεκον, ἐτεκόμην.

<sup>l</sup> γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, ἐγενόμην. All intrans. for am born; become. ἐγενόμην and γέγονα also serve for preterites of the verb "to be." When γέγονα may be construed 'I am,' it means, 'I am by birth,' 'have become.' (B.)—γείνομαι, am born, poet.: aor. ἐγενάμην, begot, bore (in prose as well as poetry).

\* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

§ 3. *Article continued.*

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.<sup>m</sup>

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19\*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (emphatic and precise); but σὸς δοῦλος, *a slave of yours* (indefinite).

(b) ἀλγῶ τὴν κεφαλὴν (I am pained as to *the* head=) *I have a pain in my head.*

(c) ᾔδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced* (or *was glad*), *when the citizens were wealthy*, (or, *on account of the citizens who were wealthy*).

(d) ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου, *my father and my friend's*, (literally, *my father and the of my friend*).

## 20. VOCABULARY 3.

Slave,	δοῦλος, ου, ὁ.
To feel or suffer pain; to	{ ἀλγέω.
be pained at,	
Head,	κεφαλὴ, ῆς, ἡ.

<sup>m</sup> Thus in the example following it is not, '*rich citizens*,' as opposed to *other* citizens; but '*he rejoiced in their being rich*; or in *the wealth of . . .*' &c.

To rejoice, be glad, <i>or</i> to take pleasure in,	ἡδομαι (with <i>dative</i> ).
Wealthy, rich,	πλούσιος, <sup>n</sup> α, ον.
Father,	πατήρ, <sup>o</sup> ερος (ρος), ό.
Friend,	φίλος, ου, ό.
Thine, thy,	σός, σή, σόν.
Mine, my,	ἐμός, ή, όν.
Jaw,	γνάθος, ου, ή.
Tooth,	ὀδούς, όντος, ό.
Ear,	οὔς, ὠτός, τό.
Foot,	πούς, ποδός, ό.
Hand,	χείρ, χειρός, ή (root <i>χερ</i> for G. D. <i>dual</i> and D. <i>plur.</i> )
Knee,	γόνυ, γόνατος, τό (R. <i>γονατ</i> ).
Brother,	ἀδελφός, οῦ, ό.
Daughter,	θυγάτηρ, <sup>o</sup> ερος (ρος), ή.
Mother,	μήτηρ, <sup>o</sup> ερος (ρος), ή.
Wise, clever,	σοφός, ή, όν.
Happy,	εὐδαίμων, ων, ον.
To love,	φιλέω.
To be vexed at,	ἄχθομαι, ἐσομαι, ἡχθέσθην ( <i>dative</i> ).
Beautiful,	καλός, ή, όν.
Bad,	κακός, ή, όν.

OBS. 1. *ἡδῆσθαι* and *ἄχθεσθαι* are more commonly followed by the *dat. P* (without a prepos.) except in the construction explained in 19. c.

OBS. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19\*. d.)

### Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.<sup>5</sup>

<sup>n</sup> Adjectives in *ιος* denote what *belongs to, concerns, or comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: *πλοῦτος, wealth, πλούσιος*.

<sup>o</sup> *Πατήρ, μήτηρ, θυγάτηρ, γαστήρ*, throw away *ε* in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *ά* before *σι* in D. *pl.*

<sup>P</sup> *Ἀχθομαι*, and in the poets *ἡδομαι*, are also followed by the *acc.*, especially of neut. pronouns.



The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact*<sup>1</sup> the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

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§ 4. *Article continued.*

22. *a)* The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.  
*b)* A *noun* or *participle* is often understood, so that the *article* stands alone.
23. *a)* ἡ τοῦ ποιητοῦ σοφία,<sup>1</sup> or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness &c.) *of the poet*. ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλὴ<sup>2</sup> τῆς κόρης, *the beautiful head of the maiden*.  
*b)* Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (νίός, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus*. εἰς τὴν Φιλίππου, *into Philip's country* (χώραν, *country* understood). τὰ τῆς πόλεως, *the affairs of the state* (πράγματα understood). τὰ ἐμὰ, *my affairs, my property*. οἱ ἐν ἄστει, *the people in the city, those in the city*. οἱ σὺν τῷ βασιλεῖ, *those with the king*.

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<sup>1</sup> Substantives in *τα* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: Μηδείης τὴν ἀρκαγὴν. (Herod. i. 3.) ἡ ἀναχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a *partitive gen.* these are the only correct positions.

<sup>2</sup> The latter position gives emphasis to the adjective or dependent genitive.

## 24. VOCABULARY 4.

Poet,  
 Wisdom, cleverness,  
 Alexander,  
 Philip,  
 Sophroniscus,  
 Son,  
 Country,  
 Our,  
 Your,  
 March *an army* (when  
 spoken of its general),  
 March (*of the army*, and  
 of a person *undertaking*  
*an expedition*) also jour-  
 ney, set out, &c.,  
 Persian,  
 Scythian,  
 Cyrus,  
 King,  
 Madness,  
 People,  
 Army,  
 Geometer,  
 With,  
 City, town,

ποιητής, οὔ, ὁ.

σοφία, ας, ἡ.

Ἀλέξανδρος, ου, ὁ.

Φίλιππος, ου, ὁ.

Σωφρονίσκος, ου, ὁ.

υἱός, οὔ, ὁ.

χώρα, ας, ἡ.

ἡμετέρος, α, ου.

ὑμέτερος, α, ου.

ἐλαύνω.\*

πορεύομαι (with *aor. 1 pass.*;  
 ἐπὶ *τινα*, *against* a per-  
 son).

Πέρσης, ου, ὁ.

Σκύθης, ου, ὁ.

Κῦρος, ου, ὁ.

βασιλεύς, ἐως, ὁ.

μανία,<sup>†</sup> ας, ἡ.

δῆμος, ου, ὁ.

στράτευμα,<sup>‡</sup> ατος, τό.

γεωμέτρης, ου, ὁ.

σύν (*dative*).ἄστυ,<sup>‡</sup> εος, τό.

## Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

\* ἐλαύνω, ἐλάσω (ᾶ), ἐλήλαα, ἐλήλαμαι, ἠλάθην. Att. fut. ἐλῶ, ᾶς, ᾶ, &c., infin. ἐλᾶν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

† This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas.

‡ στρατός, στρατιά, *army*: στρατεία, *expedition*. στράτευμα has both meanings; the latter often in Herodotus.

‡ ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as Londoners speak of 'the City,' as a part of London.

*ple in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*<sup>1</sup> the affairs of the state. I rejoice in the king's being wealthy.<sup>5</sup> I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth<sup>4</sup>). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

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§ 5. *Article continued.*

26. An adverb with the Article is equivalent to an adjective.

27. οἱ πάλαι,<sup>▼</sup> the *long ago* men = *the men of old*.

ὁ μεταξὺ χρόνος, the *between* time = *the intermediate time*.

ἡ αὔριον, *adv.* (ἡμέρα, *day*, understood), *the morrow, the next day*.

28. VOCABULARY 5.

Long ago,

Man,

Between,

To-morrow,

Time,

Near,

One's neighbour,

Then,

πάλαι.

ἄνθρωπος οὐ, ὁ (= *homo*).

μεταξύ.

αὔριον (*adv.*)

χρόνος, οὐ, ὁ.

πέλας: πλησίον.

ὁ πλησίον.

τότε.

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▼ So in English, 'the *then* Mayor.'

Now,	νῦν.
Here,	ἐνθάδε.
There,	ἐκεῖ.
Up, upwards.	ἄνω.*
Down, downwards,	κάτω.
Move,	κινέω.
Crocodile,	κροκόδειλος, ου, ό.
Both,	ἄμφω : ἀμφοτέρως : (the latter often in the plur. : ἀμφοτέρα τὰ ὦτα, both his ears. Xen.)
Life,	βίος, ου, ό.
This,	οὗτος, αὕτη, τοῦτο, &c.

×  
Exercise 5.

**¶** In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.

29. The men *of old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain<sup>4</sup> in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at *the men of the present day*.<sup>5</sup> I admire *the wise men of old*. They love *the present life*. We wonder at the madness of our neighbours. *The people there*<sup>6</sup> are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

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\* Of countries, ἄνω is used of marching into the *interior*; κάτω, of marching *down to the coast*.

<sup>5</sup> The *now* men.

<sup>6</sup> People = *persons* must not be translated by δῆμος. *The people there*, οἱ ἐκεῖ.

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in<sup>4</sup> his *lower* jaw.

### § 6. Article continued.

31. *a*) To express that a person 'has a very beautiful head,' the Greeks said: 'has *the* head very beautiful.'<sup>a</sup>

32. *b*) τὸ καλόν, is: '*the beautiful*,'<sup>b</sup> '*the honorable*,' in the *abstract*; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

Oss. We learn from (34\*. *b*), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34\*. *c*), that μή is used with it for '*not*.' (See 107\*. 1.)

33. *d*) The infinitive with the article becomes a substantive declinable throughout, and answering to the English '*participial substantive*' in *—ing*.

34. *e*) *Abstract* nouns, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34\*. *a*) ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide*.

*b*) φεύγωμεν τὰ αἰσχρά· διώκωμεν τὰ καλά, *let us fly*

---

<sup>a</sup> The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had a hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ θυλάκας καρτερούς, *it also has strong claws*.

<sup>b</sup> Thus in English, "Burke on *the Sublime and Beautiful*."

*from* what is base; *let us pursue* what is honorable.

c) μὴ διώκωμεν τὰ αἰσχρά, *let us not pursue* what is base.

d) τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast, &c.*; τὸ πάντας κακῶς λέγειν, *the speaking ill of every body*.

e) ἡ ἀρετή, *virtue*; ὁ χρυσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἀετοί, *eagles*.

f) τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε,<sup>c</sup> *henceforth*.

### 35. VOCABULARY 6.

Rhinoceros,  
Nose,

ῥινοκέρας, ὠτος, ὁ.  
ῥίς, ῥῖνός, ἡ (*plur.* "nostrils").

Horn,  
Hide,  
Strong,  
To fly from,  
Base, disgraceful,

κέρας, ατος (ας, ως), τό.

δορά,<sup>d</sup> ᾶς, ἡ.

ἰσχυρός, ἄ, ὄν.

φεύγω.

αἰσχυρός, ἄ, ὄν: αἰσχίων, αἴσ-  
χιστος.

To pursue,  
Fast, quick,

διώκω.\*

ταχύς, εἶα, ὅ (neut. adj. —  
adv.)

Talk,  
Speak, say,  
Speak ill of,  
Speak well of,  
Treat ill, behave ill to,  
Treat well, do kind offices  
to, confer benefits on,

λαλέω.

λέγω.

κακῶς λέγειν (*acc.*)

εὖ λέγειν (*acc.*)

κακῶς ποιεῖν (*acc.*)

εὖ ποιεῖν (*acc.*)

Elephant,

ἐλέφας, αντος, ὁ.

Stag,

ἔλαφος, ου, ὁ.

Gold,

χρυσός, οῦ, ὁ.

\* Literally, 'the from this' (time).

<sup>d</sup> Nouns in *a* and *η*, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *ο*, as in perf. 2. (mid.) δέχομαι. *flay*; δορά.

• The fut. mid. is the more common in Attic Greek.

Good,

ἀγαθός, ἡ, ἐν : ἀμείνων, ἄρισ-  
τος.

Eagle,

ἀετός, εὗ, ὁ.

διώκειν is also, to prosecute; φεύγειν, to be prosecuted: διώκειν τινὰ φόνον, to prosecute a man on a charge of murder; φεύγειν φόνον (understand δίκην, cause, trial), to be tried for murder.

## Exercise 7.

36. The elephant has a strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.<sup>12</sup> The Persian's boys pursue *what is honorable*. Let us fly from those who pursue<sup>1</sup> *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness of speaking ill of every body. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder.<sup>17</sup> Sophroniscus was tried for murder.<sup>17</sup> Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs. 1. p. 17*). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

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§ 7. Article as a demonstrative pronoun. Pronoun.

37. a) ὁ μὲν—ὁ δέ,<sup>1</sup> *this—that; the one—the other*,  
&c. οἱ μὲν—οἱ δέ, *these—those; some—others*. (More than one ὁ δέ may follow.)

38. b) In a narrative ὁ δέ stands (once) in reference

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<sup>1</sup> μὲν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a μὲν.

to an object already named. So καὶ ὅς, when the reference is to a *person*.

39. d. 1) αὐτός is 'self,' when it stands in the *nom.* without a substantive, or, in *any case* with one.

2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.

3) ὁ αὐτός is 'the same.'

4) αὐτός standing alone in an oblique case, is never 'self,' except when it is *the first word* of the sentence.

40. a) τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain some persons, but delight others.*

b) λύκος ἄμυνον ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε,<sup>ε</sup> *a wolf was pursuing a lamb; and (or but<sup>h</sup>) it fled for refuge into a temple.*

c) καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being deceived, pursues at full speed* (literally, 'at or with force or strength').

d) αὐτὸς ἔφη, *he himself said (it).* αὐτὸς ὁ δοῦλος, *or, ὁ δοῦλος αὐτός, the slave himself:* ὁ αὐτὸς δοῦλος, *the same slave.* μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself.* ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them the fire.* αὐτὸν γὰρ εἶδον, *for I saw the man himself:* εἶδον γὰρ αὐτόν, *for I saw him.*

#### 41. VOCABULARY 7.

Same,	ὁ αὐτός, ἡ, ὁ.
Some—others,	οἱ μὲν—οἱ δέ.
To pain, annoy,	λυπέω.
Delight,	τέρπω.

<sup>ε</sup> καταφεύγω. (2. aor.)

<sup>h</sup> δέ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted in translating into English.



Wolf,	λύκος, ου, ὁ.
Lamb,	ἀμνός, οὔ, ὁ.
Fly for refuge,	καταφεύγω.
Temple,	ναός, <sup>1</sup> οὔ, ὁ.
More—than,	μᾶλλον—ἤ.
To fear,	φοβέομαι: <sup>2</sup>
Death,	θάνατος, ου, ὁ.
Fire,	πῦρ, πυρός, τό.
Say,	φημί.
Give,	δίδωμι.
Sheep,	οἷς, οἷς. <sup>1</sup>
Dog,	κύων, κυνός, ὁ <i>et</i> ἡ (m. if the <i>sex</i> is not to be spec- ified. R. κυν, V. κύον).
House,	οἶκος, ου, ὁ.
Deceive,	ἀπατάω, ἐξαπατάω (the lat- ter being stronger, <i>to de- ceive thoroughly</i> ).
At full speed,	ἀνὰ κράτος ( <i>at force</i> ).
Force, strength,	κράτος, εος (οὔς), τό.
Ride,	ἐλαύνειν ( <i>to drive on, ἵππον understood</i> ).
For,	γάρ.

Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μή? (No.)

### Exercise 8.

42. A dog was pursuing a sheep, *and it* fled-for-re-  
fuge into a house. *Some* admire the mother; *others* the  
daughter. Cyrus rides at full speed. I<sup>m</sup> *myself* say it.  
I admire the mother more than the daughter *herself*.  
They will give *him* the gold. I will give the gold to  
(the man) *himself* (39.4). I deceived the slave *himself*.

<sup>1</sup> νεώς, Att.

<sup>2</sup> In act. *frighten*. It has f. *mid.* and *pass.*; aor. *pass.*

<sup>1</sup> The forms in Attic Greek are; S. οἷς, οἶός, οἶτ, οἶν, —D. οἷς, οἶοιν.

P. οἷς, οἶων, οἶσί, οἷας and οἷς. (It is m. and f.)

<sup>2</sup> The nom. of the *personal* pron. is not to be expressed.

*And they* (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who<sup>1</sup> are pursuing him.<sup>a</sup> The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them<sup>a</sup> *ourselves*. Let us not deceive our neighbour. *The Persians of those days*<sup>11</sup> pursued honorable things.<sup>12</sup> Speak well of those who<sup>1</sup> have done you kind offices.<sup>16</sup>

### § 8. Pronouns continued.

43. The noun with οὗτος, ὅδε (*this*), ἐκεῖνος (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun.

44. πᾶς in the *sing.* without the article (= ἕκαστος), 'each,' 'every,' with the article, 'whole,' 'all.'

45. a) οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος [*not* ὁ οὗτος ἀνὴρ]. *this man.* ἐκεῖνος ὁ ἀνὴρ, or ὁ ἀνὴρ ἐκεῖνος *that man.* αὐτὸς ὁ βασιλεὺς, or ὁ βασιλεὺς αὐτός, *the king himself.*

b) πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city, all the city.*

c) ἄλλοι, *others*; οἱ ἄλλοι, *the others*; οἱ ἕτεροι, *the others* (with a stronger opposition), *the other party.*

d) ἡ ἄλλη χώρα, *the rest of the country.*

e) πολλοί, *many*; οἱ πολλοί, *the many, the multitude, most people.*

### 46. VOCABULARY 8.

Others,	ἄλλοι.
The others,	οἱ ἄλλοι.

<sup>a</sup> The *acc* of the pronoun is seldom expressed when the person meant is quite obvious.

<sup>•</sup> In the plur. πάντες *must* have the article, when there is reference to *particular* objects: when not, the usage is variable.

The other party,	οἱ ἕτεροι.
The rest of,	ὁ ἄλλος (agreeing with its subst.)
Many, much,	πολύς, <sup>p</sup> πολλή, πολύ.
Great,	μέγας, μεγάλη, μέγα.
The many, the multitude,	{ οἱ πολλοί.
Most people,	
Every, each,	
	πᾶς (in the sing. without the art.)
The whole, all,	πᾶς ὁ, or ὁ πᾶς (in the sing. Pl. πάντες: see note on 44.)
This,	οὗτος: ὅδε.
That,	ἐκεῖνος, η, ο.
Man,	ἄνθρωπος: ἄνθρωπος, ου, ὁ.
To cut,	τέμνω, <sup>q</sup> (of a country to rav- age or lay waste by cut- ting down its trees, crops, &c.)
The enemy,	οἱ πολέμιοι (adj.)

Obs. ἀνὴρ<sup>r</sup> (vir), man as opposed to woman, and used in a good sense. ἄνθρωπος (homo), man as a human being, opposed to other animals; and often used, like homo, when contempt is to be expressed.

### Exercise 9.

⚡ Obs. With 'this,' 'that,' the order is,

Pron.	Art.	Noun.
(or,) Art.	Noun,	Pron.

47. The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (οὐ) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper<sup>11</sup>

<sup>p</sup> πολύς, πολλή, πολύ,  
πολλοῦ, πολλῆς, πολλοῦ, &c.

<sup>q</sup> τέμνω, τεμῶ, τέμνηκα, ἔτεμον, ἐτμήθην. (Roots: τεμ, τρε.)

<sup>r</sup> See Jelf's Greek Gram., Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain<sup>4</sup> in every part of my head (*in my whole head*). *Most people* rejoice when<sup>5</sup> their friends are wealthy. *The other party* manage the affairs of the city.

### § 9. Pronouns continued.

48. a) In the reflexive pronouns (ἐμαυτοῦ, &c.)<sup>6</sup> the αὐτός is not *emphatic*. To express 'self' emphatically, αὐτός must precede the pronoun, αὐτὸν σέ, &c.

49. b) 'Own' is translated by the *gen.* of the reflexive pronoun (ἐαυτοῦ). 'His' by the *gen.* of αὐτός. (So 'their' by *gen. plur.*)

50. c) ἐαυτοῦ is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.<sup>7</sup>

But the simple αὐτόν is often used, or εἰ (οὐ, οἷ, &c. σφεῖς, σφεῖς, &c.)

οὐ is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. (B.)<sup>8</sup> The forms οὐ, εἰ, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) ἐθιζε σαυτόν, *accustom yourself*.

b) ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾶν,  
he said that all men loved<sup>9</sup> their own things.

- G. ἐμαυτοῦ, ἐμαυτῆς,
- D. ἐμαυτῶ, ἐμαυτῇ,
- A. ἐμαυτόν, ἐμαυτήν.

<sup>6</sup> Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

<sup>7</sup> This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

<sup>8</sup> It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres. infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

c) νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens serve him.*

d) στρατηγὸς ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclides was their general (himself the fifth =) with four others.*

## 52. VOCABULARY 9.

Accustom,  
I am accustomed,

ἐθίζω.<sup>x</sup>  
εἴθισμαι or εἴωθα (a perf. 2. from ἔθω: κατὰ τὸ εἴωθός, neut. part. accg. to *my, his, &c. custom; as my, his, &c. custom was.*)

Love, like, am fond of,

ἀγαπάω: also, with acc. or dat. "I am contented with."

Think, am of opinion,  
Serve, perform service,  
General,  
To command (an army),  
Third,  
Fourth,  
Every body,  
I am present, here, &c.,

νομίζω.  
ὑπηρετέω.<sup>y</sup>  
στρατηγός, οὗ, ὁ.  
στρατηγέω.  
τρίτος, η, ον.  
τέταρτος, η, ον.  
πᾶς τις.  
παρ-εἰμι. (τὰ παρόντα *present things, circumstances, or condition.*)

*To perform this service, ὑπηρετεῖν τοῦτο.  
" these services, ὑπηρετεῖν ταῦτα.*

## Exercise 10.

53. Accustom yourself to confer benefits upon<sup>16</sup> the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

<sup>x</sup> From στρατός *army*, ἄγω *lead*.

<sup>z</sup> Augment. ε, εἴθισον, εἴθισμαι. It is used in *pass*.

<sup>y</sup> ἐπὶ, ἐπείρως, *rower, properly, to row for a person, or at his command.*

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who<sup>1</sup> have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a<sup>12</sup> large head. I am accustomed to perform you these services. .

### § 10. *Of the Neuter Adjective.*

54. *a)* In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

55. *b)* The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. *c)* Neuter adjectives are used *adverbially*; and generally,

The *neut. sing.* of the *comp.* } serve also for *comp.*  
The *neut. plural* of the *sup.* } and *sup.* of the *adv.*

57. *d)* When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. *e)* *πολύς* (*πλέον* or *πλείων*, *πλεῖστος*), superlatives, and the *adj.* *ἡμῖν*;<sup>2</sup> stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

59. *a)* *εἶπε ταῦτα*, *he said this*.

---

<sup>2</sup> *Acc. plur.* *εἶς* and *εἰς*. *G.* *οὗς* in later writers.

- b) τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods.*  
 c) σοφώτερον ποιεῖς, *you act more wisely.*  
 αἴσχιστα διετέλσειν, *he lived in a most disgraceful way.*  
 d) ἡ ἀρετή ἐστὶν ἐπαινετόν, *virtue is praiseworthy.*  
 e) ἡ πολλὴ τῆς χώρας, *the greater part of the country.* ὁ ἥμισυς τοῦ χρόνου, *half the time.*

## 60. VOCABULARY 10.

We ought, should or must,	δεῖ (oportet).
To bear,	φέρω. <sup>b</sup>
Said,	εἶπον. <sup>c</sup>
To live,	δια-τελέω, ἔσω (properly <i>finish, go through</i> ; βίον or χρόνον understood).
Praiseworthy,	ἐπαινετός, ἡ, όν.
To praise,	ἐπαινέω. <sup>d</sup>
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον ( <i>adj. for ἡ προθυμία</i> ).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

## Exercise 11.

61. The others laid waste *half* the country. The other party<sup>19</sup> act more wisely. The rest<sup>19</sup> of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better.\* The *rest* of the citizens are doing very well.\* The king of the Persians has ravaged the greater part of the

\* δεῖ (—δέοι, δέη, δεῖν, δέον), δεήσει. Imperf. ἴδει.

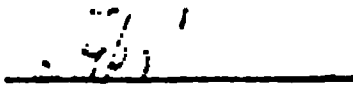
<sup>b</sup> φέρω, οἶσω, ἐνήνοχα: aor. 1. ἤνεγκα. Pass. ἐνεχθήσομαι and οἰσθήσομαι, ἐνήνεγμαι, ἠνέχθην.

<sup>c</sup> εἶπον (εἰπέ, &c.) an aor. 2. Also εἶπα aor. 1., of which εἶπατε, εἶπάτω, and also εἶπας, are used by Attic writers.

<sup>d</sup> —ἔσω (Xen. but generally ἔσομαι,) ἤνεσα, ἤνεκα, ἠνέθην: but ἤνημαι.

• By 56 the compar. and superl. of good must here be used.

Peloponnesus. Wisdom is praiseworthy (57. *d*). The son of Sophroniscus<sup>9</sup> said *this* (54. *a*). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.<sup>21</sup> Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles<sup>15</sup> have a<sup>12</sup> very beautiful head.



### § 11. Subject and Predicate.

62. *a*) The *nom. neut. plur.* generally has the verb in the *singular*; but often not *b*) when *persons* or *living creatures* are spoken of.

63. *c*) The verb '*to be*' is often omitted.

64. *a*) τὰ ζῶα τρέχει, *the animals run*. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power*.

*b*) τοσάδε ἔθνη ἐστράτευον, *so many nations went on the expedition*.

*c*) τὰ τῶν φίλων κοινά, *the property of friends is common*.

### 65. VOCABULARY 11.

Animal,

Run,

In a person's power,

ζῶον, ον, τό.

τρέχω<sup>1</sup> (δραμ).

ἐπὶ with the *dat.* of the *person* (ἐπ' ἐμοί, *in my power*; ἐπ' ἐμοῦ, *in my time*; ἐπὶ τοῦ πατρός, *in my father's time*).

So many,

Nation,

Go on an expedition,

τόσος, τοσόσδε, τοσοῦτος.

ἔθνος, εος, τό.

στρατεύω.

<sup>1</sup> τρέχω, δραμοῦμαι, δεδράμηκα, ἔδραμον.



Existing things, things,	τά ὄντα (part. from εἶμι. τῷ
that are, or (54, a) what is,	ὄντι, in reality, really.)
To go away,	ἄπ-εμι. <sup>ε</sup>
Now (=already, at once,	ἤδη.
without waiting any	
longer),	

(Words after which the omission of the copula ('is' 'are' &c.), is very common.)

Ready,	εὐτοῖμος, <sup>h</sup> η, ον.
Disappeared, vanished,	φροῦδος, <sup>i</sup> η, ον.
(It is) time,	ᾠρα.
Easy,	ῥάδιον (neut. of ῥάδιος).
Hard, difficult,	χαλεπόν (neut. of χαλεπός).
Worthy,	ἄξιος, α, ον.
Possible,	δυνατός, ή, όν,
Impossible,	ἀδύνατος, ος ον.
Necessity,	ἀνάγκη (=it is necessary).
Lawful,	θέμις, θεμιδος, ή (=fas).
&c., &c.	

### Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They *are* ready to do this. The judge *is* worthy of death (*gen.*) The boys have disappeared;<sup>\*</sup> the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods.*<sup>ε</sup> It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son<sup>o</sup> of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

<sup>ε</sup> εἶμι has a *fut.* meaning, and is more common in this sense than ἐλθεσθαι, *fut.* of ἔρχομαι. In the *moods* it is used as *pres.* or *fut.* (B.)

<sup>h</sup> Afterwards εὐτοῖμος.

<sup>i</sup> From προ, ὁδός: only found in *nom.* of all numbers.

<sup>k</sup> Begin with *adj.* Have, has, are not to be translated.

## § 12. On the Moods.

67. a. 1) *The moods of the aorist do not refer to past time, and are therefore rendered by the present in English.*

2) *The moods of the aorist express momentary<sup>1</sup> actions; those of the present, continued ones.*

3) *But the participle of the aorist does refer to past time. πεσών, having fallen.*

68. a) μή when it forbids, takes the imperative of the present, the subjunctive of the aorist.<sup>m</sup>

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) *if you use the present, you must also use the imperative; if the aorist, the subjunctive.*]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69. ☞ *The optative is the regular attendant of the historical tenses. Hence,*

70. b) *The relatives and particles (except the compounds of ἄν; see 77, 89), which take the subjunctive, after the present and future, take the optative after the historical<sup>n</sup> tenses.*

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *imperfect* and *pluperfect* of the Latin subjunctive.

71. c) *So the particles and pronouns. which go with the indicative in direct,<sup>o</sup> take the optative in oblique<sup>o</sup> narration.*

<sup>1</sup> *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

<sup>m</sup> μή with *imperative present* tells a man to *leave off* what he has already begun: μή with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

<sup>n</sup> i. e. *Imperf.*, *aorists*, and *pluperf.*

<sup>o</sup> *Oblique narration (sermo obliquus)* is when the *opinions, asser-*

72. a) *μὴ κλέπτε*, *do not steal* (forbids stealing *generally*).

*μὴ κλέψῃς*, *do not steal* (forbids stealing in a *particular instance*).

b) { *πάρειμι*, *ἵνα ἴδω*, *I am here to see.*  
       *παρῆν*, *ἵνα ἴδοιμι*, *I was there to see.*  
       *οὐκ ἔχω* (or *οὐκ οἶδα*), *ὅποι<sup>p</sup> τράπωμαι*, *I don't know which way to turn myself.*  
       *οὐκ εἶχον* (or *οὐκ ᾔδειν*), *ὅποι<sup>p</sup> τραποίμην*, *I did not know which way to turn myself.*

c) *ῥετο*, *εἰ οὕτως ἔχοι*, *he asked if it were so.*

*ἔλεξέ μοι*, *ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν*, *ἦνπερ ὁ ρόην*, *he told me that the road led to the city which I saw.*

### 73. VOCABULARY 12.

Steal,  
Theft,  
Know,  
Whither,

*κλέπτω.*  
*κλοπή, ῆς, ἡ.*  
*οἶδα.<sup>q</sup>*  
*ποῖ; (in dependent questions ὅποι.)*

tions, &c., of another are related in the *third person*. "He said that he thought, &c."—"He said, 'I think,' &c." would be in *direct narration* (*sermo rectus*).

<sup>p</sup> In *dependent* (or *indirect*) questions, the *regular rule* is to use,

not	<i>πόσος;</i>	<i>ποῖος;</i>	<i>πηλίκος;</i>
	( <i>quantus?</i> )	( <i>qualis?</i> )	<i>how old or big?</i>
but	<i>ὅσος,</i>	<i>ὅποιος,</i>	<i>ὀπηλίκος.</i>
So not	<i>ποτέ;</i>	<i>ποῖ;</i>	<i>πῶς;</i>
	<i>when?</i>	<i>whither?</i>	<i>where? how? whence? how? whither?</i>
but	<i>ὅποτε, ὅποι,</i>	<i>ὅπου,</i>	<i>ὅπως, ὅθεν, ὅπη.</i>

So, also, not *τίς*, but *ὅστις*. But the *direct interrogatives* are very often used in *indirect questions*, as: *ἠρώτα με τίς εἶην*, *he asked me who I was.*

<sup>q</sup> Properly a *perf.* from *εἶδω*, *see*. *I have perceived* = *I know*.

*οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.*

*Plup. ᾔδειν. Fut. εἰσομαι (εἰδήσω).*

*Perf. οἶδα, οἶσθα, οἶδε | ἴστων, ἴστων | ἴσμεν, ἴστε, ἴσασι.*

*Plup. S. ᾔδειν, Att. ᾔδη (from ᾔδεα).*

*ᾔδεις, commonly ᾔδειςσθα, Att. ᾔδησθα.*

*ᾔδει, Att. ᾔδειν, and ᾔδη.*

*P. ᾔδουμεν and ᾔσμεν.*

*ᾔδετε, ᾔστε.*

*ᾔδεσαν, ᾔσαν.*

Turn,	τρέπω (Mid. <i>turn myself</i> ).
To ask,	ῥόμην, aor. 2: (ῥωτάω used for the other tenses.)
Road,	ὁδός, οὗ, ἡ.
Lead (of a road),	φέρω.
See,	οράω. <sup>r</sup>
To be so,	οὕτως ἔχειν (to have <i>themselves</i> so.)
To be found <i>or</i> brought in guilty,	ἀλῶναι <sup>a</sup> (with <i>gen.</i> )
Battle,	μάχη, ης, ἡ.
Fight,	μάχομαι, ἔσομαι, οὔμαι, ημαι.
That, in order that,	ἵνα (= <i>ut.</i> )
That, after verbs of <i>telling</i> &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ὅτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>infin.</i> also occurs. See 91. <i>b.</i> )

For what is ἔχω sometimes used? (*to know*: so 'non habeo quo me vertam.') What are *strengthening* particles, and with what words are they often used? (γέ, *at least*; πέρ, *very*; δή, *now*. They are frequently used with *relatives*.)

### Exercise 13.

74. I am here *to see* the battle. I was here *to see* the battle. Do not pursue *what is disgraceful*.<sup>13</sup> The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenoclides commanded them

<sup>r</sup> The tenses supplied from the roots ὁπ, εἰδ: δρᾶω, δψομαι, ἐώρᾱκα, ἐώραμαι (ῶμμαι), ὥφθην. Imp. ἐώρων. For aor. εἶδον, ἰδέ, &c. and εἰδόμην, ἰδοῦ, &c.

<sup>a</sup> ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἔάλωκα. Aor. ἔαλων (ἦλων), ἀλοῖην, ἀλῶ (ῶς, &c.), ἀλῶναι, ἀλός.

The *a* is *long* in the augmented, *short* in the unaugmented forms.

See note on 51. *b.*

*with two others.*<sup>31</sup> Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (εἰ) these things were so.

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### § 13. *The Moods continued.*

#### *On εἰ and ἄν. Conditional Propositions.*

Introductory remarks on ἄν.

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with εἰ,	ὅτε,	ἐπειδή
it forms εἰάν, ἥν, ἄν,	ὅταν,	ἐπειδάν.

78. The ἄν = εἰάν, εἰ ἄν, *regularly* begins the sentence, and is thus distinguished from the simple ἄν, which *must have some words* before it.

---

79. εἰ (like our '*if*') has the two meanings of *if*\* and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; εἰ with *indic.* in both clauses.

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\* See 334.

- b) *Uncertainty with the prospect of decision*, εἰ with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.
- c) *Uncertainty without any such accessory notion*: εἰ with the *optative* in the conditional clause, and ἄν with the *optative* in the consequent clause.
- d) *Impossibility*, or belief that the thing is *not* so: εἰ with *imperfect* or *aorist indic.* in the conditional clause; ἄν with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause; unless the consequence is to be represented as *continuing*.

3) The condition may refer to past, and the consequence to *present* time.

εἰ ἐπείσθην, οὐκ ἂν ἡρρώστον, *if I had (then) been persuaded, I should not (now) be out of health.*

81. a) { εἰ ἐβρόντησε καὶ ἤστραψεν, *if it has thunder-  
ed it has also lightened.*  
εἴ τι ἔχεις, δός, *if you have anything, give  
it.*

b) εἰ τι ἔχωμεν, δώσομεν, *if we have any  
thing, we will give it.*

c) εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσῃ, *if any one should do this, he would do me a  
great service.*

d) εἴ τι εἶχεν, εἰδίδου ἄν, *if he had any thing,\* he  
would give it.*

εἴ τι ἔσχεν, εἰδωκεν ἄν, *if he had had any  
thing, he would have given it.*

## 82. VOCABULARY 13.

To benefit, to do a service,	ὠφελέω.
Hurt, injure,	βλάπτω.
Kill, put to death,	ἀπο-κτείνω.

---

\* It is implied, that he *has not* any thing.

Speak the truth,  
Mina,  
Talent,  
Not only—but also,  
Even,  
Not even,

ἀληθεύω.  
μνᾶ, μνᾶς, ἥ.  
τάλαντον, ου, τό.  
οὐχ ὅτι—ἀλλὰ καί.  
καί.  
οὐδέ.

✚ OBS. ὠφελεῖν, βλάπτειν, &c. take besides *acc. of person*, an *adj* in the *acc. neut. plur.*, where *we* should use adverbs; *very, more, &c.* μέγала, μικρά, μείζω, τὰ μέγιστα.

### Exercise 14.

83. If I have any thing,<sup>26</sup> I will give it. If you were to do this, you would confer the greatest benefit upon me (c). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (c) this, he would do the greatest<sup>28</sup> injury to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit<sup>28</sup> upon all the citizens. If this be so,<sup>27</sup> I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole<sup>20</sup> country. If the citizens were wise, they would have killed not only Xenocides, but also Philip. If you *should be found guilty*<sup>27</sup> of murder, the citizens will put you to death.

### § 14. *The Moods continued.*

84. a) The optative with ἄν is equivalent to our *may, might, would, should, &c.*

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• Such a verb as 'I do not say' is understood: I saw, *not that* my son, *but also* &c.=I saw (*I do not say*) that (*I saw*) my son, but also, &c.

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86\*. a), '*I would gladly see it*,' if it were possible; in (86\*. b) '*one could not*,' &c. if one were to look.

85. b) The optative with *ἄν* is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with *ἄν* is used of the most positive assertions.

86. c. d. e.) *ἄν* gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86\*. d) the *infin.* gets the force of an *infin. future*.\*

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing*, &c., when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional* expectation, &c. the infinitive without *ἄν* is to be used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued*. (K.)

86\*. a) ἡδέως ἄν θεασαίμην ταῦτα, *I would gladly see this*, or, *I should like to see this*. ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὔροι, *a man, or, one could not find a more shameless fellow*.

b) οὐκ ἄν φεύγοις, *you will not escape*.

c) πόσον ἄν οἶε εὔρειν τὰ σὰ κτήματα πωλούμενα; *how much do you think your possessions would fetch (literally, find) if they were sold?*

d) οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνήθηται ποτε ἅπαντα ταῦτα πράξαι, *it is not possible that one man should ever be able to do all this*.

e) ἄλλα<sup>x</sup> σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I should have much to say*. αἰτεῖ μισθὸν, ὥς περιγενομένης

\* γράφειν ἄν = *scripturum esse*.

γεγραφέναι ἄν = *scripturum fuisse*.

γράψαι ἄν = (a) *scripturum fuisse*, or as *pres.* (b) *scripturum esse*.

γράψειν ἄν = *scripturum fore*. (K.)

γράφειν ἄν is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.

x For τὰ ἄλλα.



ν ος ἄν† τῶν πολεμίων, *he asks for pay on the plea that he could then conquer his enemies.*

### 87. VOCABULARY 14.

‘Would (or should) like to . . . . .’ (how translated?)	ἡδέως, <sup>γ</sup> <i>gladly</i> . (ἡδιστ’ ἄν . . . . ., <i>should like extremely</i> ; ἡδῖον ἄν . . . . . ἦ, <i>I would rather than</i> .)
See, behold,	θεάομαι.
Shameless,	ἀναιδής, ἥς, ἐς.
Shamelessness, impudence,	ἀναίδεια, <sup>α</sup> ας, ἥ.
Find; (of things sold) fetch,	εὐρίσκω. <sup>α</sup>
Possession,	κτῆμα, <sup>β</sup> ατος, τό.
Acquire, get,	κτάομαι, (perf. κέκτημαι = <i>I possess</i> .)
Sell,	πωλέω.
Can, am able,	δύναμαι. <sup>γ</sup>
How is ‘ <i>it is possible</i> ’ sometimes expressed?	by ἔστιν.
One,	εἷς, μία, ἓν. G. ἐνός, μίας, &c.
Hold my tongue about,	σιωπάω, (with fut. mid.)
Ask for: <i>in mid.</i> ask for myself,	αἰτέω.
Pay,	μισθός, οὔ, ὄ.
Conquer, get the better of,	περιγίγνομαι, (with gen. See 15, note 1.)

† Literally ‘*as thus being-likely-to-conquer*.’

<sup>γ</sup> From ἡδύς, *sweet*. Adverbs in ως are formed by adding ως to the root; καλ-ός, καλῶς· ταχ-ύς, ταχέ-ος, ταχέ-ως.

<sup>α</sup> The termination ια becomes εια when derived from adjectives in ης, by contraction with the ε of the root; ἀναιδής, ἀναιδέ-ος, ἀναιδείᾳ. The α is then shortened, and the accent thrown back to the *last syllable but two*. α is an inseparable particle, meaning ‘*not*’ in compound words. It generally takes ν before a vowel: α, *not*, αἰδ, the root of words denoting *reverence, respect, shame*, &c.

<sup>β</sup> εὐρίσκω, εὐρίσω, εὐρηκα, εὐρημαι. εὔρον, εὐρόμην, εὐρέθην. Verb adj. εὐρετός.

<sup>γ</sup> See 8. note α.

<sup>δ</sup> δύναμαι, δύνησομαι, δεδύνημαι, ἡδυνήθην. (2 sing. δύνασαι.)

Escape from,	φεύγω, ( <i>acc. fut. mid.</i> )
Black,	μέλας, αἶνα, αἶν.
Flatterer,	κόλαξ, αἶνος, ὁ.
Flatter,	κολακεύω.
Ever, at any time,	ποτέ, <sup>d</sup>
Just,	δίκαιος, α, ον.
Faithful,	πιστός, ἡ, όν.
How much,	πόσον, ( <i>neut.</i> )
Think,	οἶμαι.*
Hope,	ἐλπίζω.

## Exercise 15.

. 11.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you<sup>f</sup> for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things//I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, *note*) his possessions would fetch, if sold? I will ask for three talents, *on the plea that I shall then conquer* (86\*. *e*) all my enemies. I hope that you will be able to do all this (86\*. *d*).

§ 15. *The Moods continued.*

89. *a*) The compounds of ἄν (*ἐάν, ὅταν, ἐπειδάν, &c.*)

<sup>d</sup> ποτε ; *interrog. when?*

\* οἶμαι and εἶμι (2 *sing.* οἶμι), οἴσομαι, εἰρήσθην. *Imperf.* ὤμην, φήμην.

<sup>f</sup> See 199 d 124. *a*.

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (69).

90\*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*).

91. a) παρέσομαι εἰάν τι δέῃ<sup>ε</sup> (60,<sup>α</sup>), *I will come to you* (or, *be with you*), *if I am wanted*.

b) εἶπεν παρῆσεσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he were wanted*.

c) τότε δὴ,<sup>β</sup> ὅταν ᾧ χρὴ<sup>ι</sup> ποιῇς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought*. τότε δὴ, ὅταν ᾧ χρὴ ποιήσης, εὐτυχήσεις, *then only will you be prosperous, when you have done<sup>κ</sup> what you ought* (tum demum, quum officia tua expleveris, felix eris).

d) ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, *when (or after) you have heard all, decide*.

e) διαφθερεῖ ὅ,τι ἂν λάβῃ, *he will destroy whatever he takes or lays hold of* (ceperit).

## 92. VOCABULARY 15.

At all,	τί, (neut. of τίς).
Also,	καί.
One ought,	χρῆ.
If there is any need, or occasion.	εἰάν τι δέῃ, or εἴ τι δέοι.
Am prosperous, or fortunate; prosper,	εὐτυχέω.

<sup>ε</sup> τί=at all. εἰάν τι δέῃ, if it should be at all necessary.

<sup>β</sup> Then truly (and not before)=then only.

<sup>ι</sup> χρῆ (oportet)—χρεῖν, χρῆν, χρῆναι, part. neut. (τὸ) χρέων. Imperf. ἐχρῆν or χρῆν (not, ἐχρη): fut. χρήσει.

<sup>κ</sup> Properly, 'when you shall have done:' but in English a future action, that is to precede another future action, is generally put in the present or perfect tense. We do not, that is, mark that it is now future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

Fortune,	τύχη, ης, ἥ.
Hear,	ἀκούω. <sup>1</sup>
Judge, decide,	κρίνω.
When,	ὅτε. <sup>m</sup>
Then,	τότε.
When?	πότε;
Destroy,	διαφθείρω. <sup>n</sup>
Take,	λαμβάνω. <sup>o</sup>
Whosoever, whatsoever,	ὅστις. <sup>p</sup>
When, after,	ἐπειδή, or with ἄν, ἐπειδάν.

(παρῆναι, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.')

### Exercise 16.

✚ When the consequent verb is in the *fut.*, how is 'if' translated? with what mood?—81. b.

93. He says that he will come, if he is wanted (91. b). If we do what we ought, we shall be happy. If the citizens were to do<sup>1</sup> what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.<sup>5</sup> If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

<sup>1</sup> *Fut.* ἀκούσομαι (but *aor.* 1. ἤκουσα), ἀκήκοα, ἤκουσμαι.

<sup>m</sup> *δταν* when the subj. should be used with ἄν.

<sup>n</sup> διαφθείρω, διαφθεῖρω, διέφθαρκα.

<sup>o</sup> λαμβάνω, λήψομαι, εἴληφα. ἔλαβον.

<sup>p</sup> The neut. of *δοτις* has sometimes a mark like a comma (called *diastole* or *hypodiastole*) after the *o*, to distinguish it from *δοτι*, *that*. (δοτι.)

## § 16. *The Moods continued.*

94. a) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or *future time*, the relatives with *ἄν* and compounds of *ἄν* could be used.

2) To relatives *ἄν* gives in this way the force of our *ever*. *ὅς ἄν* (= *quicumque, siquis*) *whoever, any man who*; in plur. *all who*.

95. a) *ὑπερῶν<sup>a</sup> εἶχεν ὁπότ' ἐν ἄστει διατρίβοι,* *he had an upper chamber whenever he stayed in town.*

b) *ἐπαρτεν ἃ δόξειεν αὐτῷ,* *he did what (in each case) seemed good to him.*

c) *οὓς (μὲν) ἶδοι ἐντάκτως καὶ σιωπῇ ἰόντας, ἐπῆναι,* *he used to praise those whom (at any time) he saw marching in good order and in silence.*

### 96. VOCABULARY 16.

Upper chamber,  
Whenever,  
Stay (in a town),  
It seems good,

*ὑπερῶν, ου, τό.*

*ὁπότε.*

*διατρίβω.*

*δοκεῖ<sup>u</sup> (= videtur, videntur, ἃ δοκεῖ μοι, what seems good to me, what I please or choose to do).*

In good order,  
Rank,

*ἐντάκτως.*

*τάξις, εως,<sup>v</sup> ἡ.*

<sup>a</sup> *ὑπερῶν*, adj. understand *οἶκημα*. *ὑπερώϊος, ῶος* from *ὑπέρ*, as *πατρῴος, ῶος* from *πατήρ*. (P.)

<sup>r</sup> *ἄστει* is used of *Athens* as we use 'town' of London.

<sup>s</sup> *διατρίβειν*, to rub (or wear) away, *χρόνον, βίον* (*conterere tempus terere vitam*). Without *acc.* to *linger, stay, &c.*

<sup>t</sup> The imperfect of an habitual action; translated by 'used to,' &c. See 2. OBS.

<sup>u</sup> *δοκέω* (*seem* and also *think*), *δόξω, δέδογμαι* (*visus sum*), *aor. 1. ἔδοξα*. (The 3 sing. *δοκεῖ, imperf. ἰδοκεῖ, δόξει, ἔδοξε(ν), δέδοκται*).

<sup>v</sup> *τάσσω*, real root *ταγ*. Hence *ταγ-σις=τάξις*. Nouns in *σις, σια,*

Order, arrange,	τάσσω, ξω.
Dining-room,	ἀνώγειον, <sup>ω</sup> ω, τό.
March (of a single soldier),	εἶμι. <sup>z</sup>
Silence,	σιωπή, ἤς, ἥ.
Horse-soldier,	ἵππεύς, εως, ό (plur. cavalry).
To charge an enemy,	ἐλαύνειν εἰς (with acc., sometimes, ἐπί).

## Exercise 17.

What is the fut. of *ταῖνέω*?—60, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.<sup>31</sup> Whenever he took any city, he used to kill all the citizens. When I have taken<sup>32</sup> the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*<sup>33</sup> cavalry charging the enemy.

## § 17. On the Moods.

98. The subjunctive is used in *doubting* questions either alone, or after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω (or οἶδα : 72. b), and ἀπορώ (έω) *I am at a loss*,

from verbs, denote regularly the *abstract* notion of the verb. Hence τάξις—the *putting in order*; but also, *order, a place assigned, &c.*

<sup>ω</sup> = ἀνώγειον from ἄνω, γαῖα, *earth, ground*.

<sup>z</sup> εἶμι, *ibo*, (not to be confounded with σίμῃ, *sum*).

ἔρωτῶ (άω) *ask* ζητῶ (έω) *seek*. (Optat. after the historical tenses 72. b.)

99. a) βούλει οὖν σκοπῶμεν; *do you, wish then, that we should consider (the question)?*  
 b) πόθεν βούλει ἄρξωμαι; *what do you wish me to begin with?*  
 c) τί ποιῶ; *what shall I do? what am I to do?*  
 ποῖ τράπωμαι; *whither shall I turn myself?*  
 d) εἰπὼ οὖν σοι τὸ αἷτιον; *shall I then tell you the cause?*  
 e) νῦν ἀκούσω· αὖθις—; *shall I now hear again—?*

## 100. VOCABULARY 17.

Wish,  
Consider, examine,  
Whence.  
Begin,  
Cause,  
Again,  
Then (*of inference*),  
Am at a loss,  
Seek,

βούλομαι, θέλω or ἐθέλω.  
σκοπέω.  
πόθεν.  
ἄρχομαι,  
αἷτιον,<sup>b</sup> οὖν, τό.  
αὖθις.  
οὖν.  
ἀπορέω.<sup>c</sup>  
ζητέω.

(ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος<sup>d</sup> (*having begun with you* ==) *and you among the first*; *and you as much as any body*.)

γ 2. sing. of βούλομαι, which with ὀπτομαι and οἶομαι always make εἰ in 2. sing. pres. (ὄψει, οἶσει).

■ The subjunctive used in this way (*subjunctivus dubitativus* or *deliberativus*) must not be mistaken for the *future*.


■ ἐθέλω (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*: consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards* a thing are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit to* what does not exactly depend upon oneself.—(*Butt. Lexilogus*, Eng. Trans. 194.)

<sup>b</sup> Properly *adj.*

<sup>c</sup> From α, *not*, πόρος, *passage, outlet*.

<sup>d</sup> The ἀρξάμενος must be in the case of whatever it refers to,

## Exercise 18.

 After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as any body*, praise this man. This eagle has a<sup>12</sup> black head. They praise *not only*<sup>28</sup> the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*<sup>25</sup>). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

§ 18. *The Moods continued.*

102. a) εἰ τι ἔχοι (or ἔχει), ἔφη δώσειν.<sup>e</sup> } Compare ex-  
 b) εἰ τι ἔχοι, ἔφη δοῦναι ἄν. } amples in 81.  
 c) εἰ τι εἶχεν, ἔφη δοῦναι ἄν.

103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.

b) Instead, therefore, of the *optative with ἄν* (in 81. c) we shall have the *infin. with ἄν*.

c) Instead of the *imperfect* or *aorist* with ἄν (81. d) we shall have the *present* or *aorist infin.* with ἄν.

104. a) Instead of the *indic. future* (81. b) we shall have the *infin. future*; and *εἰ with optative* instead of *εἰάν with subj.*, if in connection with *past time*.

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• Also εἰ τι ἔχει (or ἔχοι), ἔφη δώσειν ἄν. See 86. note w.



105. Thus where we should have had in the *consequent clause*,

ποιήσω, { ποιοῖμι ἄν, { ποιήσαιμι ἄν, { πεποιήκοιμι ἄν,  
 ἐποίουν ἄν, ἐποίησα ἄν, ἐπεποιήκειν ἄν,  
 we shall have,  
 ποιήσειν, ποιεῖν ἄν, ποιῆσαι ἄν, πεποιηκέναι ἄν.

### Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service.<sup>28</sup> I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury<sup>29</sup> to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86\*. c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.<sup>12</sup> *I should extremely like to see*<sup>29</sup> the wise men *of old*.<sup>11</sup> If the Persians *of the present day*<sup>11</sup> were wise, they would be doing better. I should wish to be contented with what comes from the gods.<sup>15</sup>

### § 19. οὐ and μή.

107. 1) οὐ denies *independently* and *directly*.

2) μή does not deny independently and directly, but *in reference to something else*; to some *supposed case, condition or purpose*; or in the expression of some *fear, solicitude, or care*.

107\* 1) μή is used in all *prohibitions* (see 32. Obs.)

2) With all *conditional* particles, εἰ, ἐάν (ἤν, ἄν),

ὅταν, ἐπειδάν, &c., and with ὅτε, ὁπότε, 'when,' if a condition is implied (111. d).

3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὥς, &c.

*Note.*—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ὥς (*that*): and also with ἐπεὶ, ἐπειδὴ (*when, after, and as causal conjunctions, as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative* propositions, positive pronouns and adverbs should be translated into Greek by the corresponding *negative* forms.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere*, for *any, anybody, any where, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἐθέλειν<sup>†</sup> φησὶν, *he says that he does not choose.*

b) νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c) οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

d) οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὁπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if he was not at leisure, at that time.*)

## 112. VOCABULARY 18.

Nobody,

Not a single person,

οὐδεὶς, μηδεὶς, -μία, -έν.

οὐδὲ εἷς, μηδὲ εἷς.

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<sup>†</sup> Of ἐθέλω, θέλω (see 100, note a), the former is the common *prose* form: ἐθέλω, —ῆσω, —ῆκα.

No longer,	οὐκέτι, μηκέτι. <sup>g</sup>
Not even,	οὐδέ, μηδέ.
Neither, nor,*	οὔτε—οὔτε: μήτε—μήτε.
Neither, nor yet,	οὔτε—οὐδέ: μήτε—μηδέ.
Both, and,	καί—καί, or τέ—καί.
Unless,	εἰ μή.
Go into,	εἰσέρχομαι.
Go away,	ἀπέρχομαι. <sup>h</sup>
Company (= intercourse with),	ὁμιλία, ας, ῆ.
Bid, order,	κελεύω.
One is allowed ( <i>licet</i> ),	ἔξεστι.
To be at leisure,	σχολάζω.
Leisure,	σχολή (σχολῇ, <i>slowly</i> : with a verb = <i>am slow to do a thing, &amp;c.</i> )

Obs. τέ—καί is very often used, where *we* should only use '*and*.'  
—The notions are thus brought into closer connection, and the τέ prepares us for the coming καί.

### Exercise 20.

⚡ When should μή κλέπτε be used? when μή κλέψῃς? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.<sup>13</sup> He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away.\* Let us not fly-from the company of the good. He said that, unless the citizens performed him this service<sup>22</sup>, he would lay waste the rest<sup>19</sup> of the country. I shall be slow to do that.<sup>25</sup>

<sup>g</sup> ἔτι is *yet, still*; with negatives, *any longer*.

<sup>h</sup> ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, (ἤλυθον) ἦλθον. See 65. note g.

§ 20. *Verbals in τέος.*

114. These verbals are formed both from *trans.* and *intrans.* verbs: and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

115. *a)* They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. *a)* When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought,*' &c.; '*we, you, &c. must, ought,*' &c.; or, '*is to be,*' &c.

117. *b)* When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the *dative*. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the object.

119. *c)* When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*); with the *dat.* that of *to obey* (*πείθεσθαι<sup>1</sup> τινι*).

120. *a)* G. ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς, *we, you, &c. should desire virtue.*

D. ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, *we, you, &c. should set about the work.*

A. κολαστέον ἐστὶ τὸν παῖδα, *we, you, &c. should punish the boy.*

*b)* ἀσκητέον ἐστὶ σοι τὴν ἀρετήν, *you should cultivate virtue.*  
ἀσκητέα ἐστὶ σοι ἡ ἀρετή,

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<sup>1</sup> Perf. 2. (or *mid.*) πείποιθα, *I trust, or feel sure: I am persuaded.*

- c) πειστέον ἐστὶν αὐτόν, *we must persuade him.*  
 πειστέον ἐστὶν αὐτῷ, *we must obey him.*

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

## 121. VOCABULARY 19.

To practise, exercise, cultivate.	ἀσκέω.
Desire	ἐπι-θυμέω ( <i>gen.</i> from ἐπί, on, θυμός, <i>mind, passion</i> ).
Set about, take in hand,	ἐπι-χειρέω, ( <i>dat.</i> from ἐπί, χεῖρ).
Work, task, production,	ἔργον, ον, τό.
Parent,	γονεύς, έως, ό.
Attempt, endeavour, try,	πειράομαι, ( <i>verb. adj.</i> πειρά-τέος).
Permit, suffer,	ἑάω <sup>k</sup> ( <i>verb. adj.</i> ἑατέος).
Restrain by punishment, punish, chastise,	κολάζω, ( <i>fut.</i> -άσομαι).
Run or fly to the assistance of, assist in the defence of,	βοηθέω <sup>l</sup> ( <i>dat.</i> )

Obs. These verbals should be formed from *aor. 1 pass.<sup>m</sup>* by rejecting the *augment*, turning *θην* into *τέος*, and *therefore* the preceding *aspirate* (if there is one) into its *mute* (i. e. πτ, κτ, for φθ, χθ).

Form verbals from διώκω *pursue*, φεύγω *fly from*, ὠφελέω *benefit*.

## Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

<sup>k</sup> Augment ι.

<sup>l</sup> From βοή *cry*, θέω *run*.

<sup>m</sup> For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising<sup>14</sup> the boy. If the slave had done this, it would<sup>26</sup> be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,<sup>27</sup> we ought to set about the task. We must punish *not only*<sup>28</sup> my boy, *but also* my brother's.\* Parents<sup>15</sup> and poets<sup>a</sup> love their own productions. He said that virtue should be cultivated by all. Whoever (ὅστις ᾄν, 94. 2) is<sup>22</sup> caught, shall be punished. We must not *be slow*<sup>25</sup> to obey our parents.

### § 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

124. a) Θηβαίους χρήματα ᾔτησαν,<sup>p</sup> *they asked the Thebans for money.*

b) οὐ σε ἀποκρύψω ταῦτα, *I will not hide this from you.*

c) τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν, *we have deprived the enemy of their ship.*

d) διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys modesty (moderation or self-restraint.)*

e) τὸν παῖδα ἐξέδυσε τὸν χιτῶνα, *he stript the boy of his tunic.*

### 125. VOCABULARY 20.

Thebans,  
Money,

Θηβαῖοι, οἱ.  
χρήματα, τὰ (pl. of χρῆμα).

\* The *art.* must be repeated before 'poets,' or the meaning would be 'those who are parents and poets:' in other words, both attributes would be spoken of the same subject.

<sup>a</sup> From χρᾶναι (see 8, note a). It is only in the *plur.* that it means *money*, etc. Properly, *a thing used*.

<sup>p</sup> αἰρεῖσθαι in the *mid.* (*sibi aliquid expetere*) does not take two accusatives, but one acc. and παρά, or one noun and an *infin.* (*Poppo.*)

Hide,	κρύπτω, <sup>q</sup> ἀπο-κρύπτω.
Ship,	ναῦς, <sup>r</sup> νεώς, ἡ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αίρέω. <sup>s</sup>
Teach,	διδάσκω. <sup>t</sup>
Modesty, moderation, self-restraint,	σωφροσύνη, <sup>u</sup> ης, ἡ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μαινομαι. <sup>v</sup>
Die,	θνήσκω, <sup>w</sup> ἀποθνήσκω.
Mortal,	θνητός, ἡ, όν.
Immortal,	ἀθάνατος, ος ον.
Strip, or take off,	ἐκδύω, <sup>x</sup> } in <i>mid.</i> "on or off
Put on,	ἐνδύω, <sup>x</sup> } myself."
Tunic,	χιτών, <sup>y</sup> ὠνος, ό.
Misfortune,	δυσπραγία, ας, ἡ.

## PHRASES.

But for,	εἰ μὴ διὰ (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

<sup>q</sup> In *aor.* 2. this verb has β for *charact.*

<sup>r</sup> ναῦς, νεώς, νηί, ναῦν, — νῆες, νέων, ναυσί, ναῦς. These are the forms as used in Attic Greek.

<sup>s</sup> αἶρέω (ήσω, &c.), εἶλον, ἡρέθην.

<sup>t</sup> διδάσκω, διδάξω, -ομαι, δεδίδαχα. Act. *I teach.* Mid. *I have* (them taught).

<sup>u</sup> Σωφροσύνην . . . . quam soleo equidem quum *temperantiam* tum *moderationem* appellare, nonnunquam etiam *modestiam*. (Cic.) — τύνη, abstract nouns from adj. in ων (especially) and others. σῶφρων (from σῶς *salvus*, φρήν *mens*), *moderate, temperate,—prudent.*

<sup>v</sup> μαίνομαι, μανοῦμαι, μέμνηα (with meaning of *pres.*), *aor.* ἐμάνην.

<sup>w</sup> θνήσκω, θανοῦμαι, τέθνηκα, ἔθανον. The *perf.* and *aor.* = *I am dead.*

<sup>x</sup> δύνω, *go into*, and also *make to go into,—sink, enclose.* Act. *fut.* and *aor.* with the trans. meaning. Mid. δύμαι, (δόσομαι, ἐδυσίμην) *enclose myself=put on* (a garment). ἔδυν (δύθι—δύναι, δύς) has also this meaning. Hence ἐνδύω, *put on*: ἐκδύω, *put off, strip* (with *fut.* and *aor.*); both of *another*: *mid. of myself.*

<sup>y</sup> And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,

ἔξω (*gen.*) τὰ ἔξω, external,  
outward things.

External,

ὁ ἔξω (27).

Within,

ἐνδον (also, *in doors, at home*; ἐνδον καταλαβεῖν, to find a man in, or at home).

### Exercise 22.

What is the *literal* English of εἰ μὴ διὰ ?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died<sup>37</sup> *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,<sup>36</sup> we will deprive them of their ship. I should have died<sup>37</sup> *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service,<sup>32</sup> I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

### § 22. The Accusative after Passive and Neuter Verbs.

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. a) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. b) The *dat.* of the active sometimes becomes



the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ρεῖν γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a*) ἀφαιρεθεὶς<sup>a</sup> τὴν ἀρχήν, *having had his government taken from him.*

*b*) ὁ Σωκράτης ἐπιτρέπεται τὴν δίκαιαν, *Socrates is entrusted with the arbitration; πεπίστευμαι<sup>a</sup> τοῦτο, this is entrusted to me, or I am entrusted with this.*

*c*) ἐκκοπεῖς τοὺς ὀφθαλμούς, *having had his eyes knocked out.*

*d*) ρεῖν γάλα, *to flow with milk*; ζῆν<sup>b</sup> βίον, *to live a life*; κινδυνεύειν κίνδυνον, *to brave a danger*; πόλεμον πολεμεῖν, *to wage a war*; ὕπνον κοιμᾶσθαι, *to sleep a sleep.*

*e*) ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

### 132. VOCABULARY 21.

To commit, confide, or entrust to,

ἐπιτρέπω.†

Entrust to,

πιστεύω† (also with *dat.* only, to trust a person).

Arbitration,

δίκαια, ης, ἡ.

Faith,

πίστις, εως, ἡ.

Disbelieve, disobey (a person or law),

ἀπιστέω (*dat.*)

<sup>a</sup> 125, note s.

<sup>a</sup> ἐγὼ πιστεύομαι (ἐπὶ τινος), *I am trusted, confided in, or believed.*

<sup>b</sup> ζᾶω, χράομαι, πεινάω, διψᾶω (*live, use, hunger, thirst*), contract as into η (not α). ζῶ, ζῆς, &c.

† For the distinction between these words, see Index under 'entrust to.'

Law,	νόμος, ου, ό.
Cut out, knock out,	ἐκ-κίπτω.
Cut to pieces,	κατα-κόπτω.
Government, magistracy,	ἀρχή, ῆς, ἡ (also, <i>beginning</i> : acc. ἀρχήν, or τὴν ἀρχήν, used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	κίνδυνος, ου, ό.
Brave, incur, expose oneself to a danger,	κινδυνεύειν κίνδυνον.
Eye,	ὀφθαλμός, οῦ, ό.
To sleep,	κοιμάομαι (aor. -θην).
Sleep,	ὕπνος, ου, ό.
Fountain,	πηγή, ῆς, ἡ.
Flow,	ῥέω.*
Flows with a full or strong stream,	πολὺς ῥεῖ, (the adj. being in the case and gender of its noun).
Honey,	μέλι, ιτος, τό.
Conquer,	νικάω.
Victory,	νίκη, ης, ἡ.
Barbarian, (i. e. one who is not a Greek),	βάβαρος, ου, ό.
To hold a magistracy or office.	ἄρχειν ἀρχήν.
Milk,	γάλα, γάλακτος, τό (R. γαλακτ).
River,	ποταμός, οῦ, ό.

## Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

\* ῥέω, ῥυήσομαι, ἐρρύηκα; aor. ἐρρύην (*flowed*); (ἐρρύεσσα and ῥεύσομαι, not Attic).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.<sup>36</sup> If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (86\*. *b*) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*<sup>40</sup> been done. I should have killed you, *but for*<sup>39</sup> your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.<sup>12</sup> Let us try to bear *what comes from the gods*.<sup>25</sup> We must try<sup>38</sup> to bear *what fortune sends*.<sup>25</sup> He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. *c*) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

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### § 23. *The Accusative continued.*

134. *a*) The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

135. *b*) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. *c*) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. *a*) *καλὸς τὸ σῶμα*, *beautiful in person*. *Σωκράτης τοῦ ὀνόμα*,<sup>d</sup> *Socrates by name*. *πλήττομαι τὴν κεφαλὴν*, *I am struck on the head*. *πάντα εὐδαιμονεῖ*, *he is happy in all respects*.

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<sup>d</sup> = τὸ ὄνομα.

- b) τί χρῶμαι αὐτῷ; *what use shall I make of it? what am I to do with it?* οὐκ οἶδα ὅ,τι σο χρῶμαι, *I don't know what use to make of you; I don't know what to do with you.*
- c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας *three whole months.* τὰ πολλὰ, *mostly, (for) most of his time.* ἀπέχει δέκα σταδίου, *it is ten stadia off.*
- d. τοῦναντίον,<sup>1</sup> *on the contrary.* τὸ λεγόμενον, *as the saying is.*

## 138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μηνός, ό.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω ( <i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses πατάσσω, ξω, is used.)
Unjust,	ἄδικος, ος ον.
Do injustice to, injure,	ἀδικέω ( <i>acc. of person and also of thing.</i> )
Injustice,	ἀδικία, ας, ή ( <i>ἀδικεῖν ἀδικίαν, to commit an injury.</i> )
Staff,	ῥάβδος, ον, ή.
Insult,	ὑβρίζω ( <i>acc.:</i> ὑβρίζειν εἰς τινα, to act insolently towards).
Insult, insolence,	ὑβρις, εως, ή.
Reverence,	αἰδέομαι, έσομαι, <i>et aor. 1. pass.:</i> ( <i>acc.</i> )
Run away from,	ἀποδιδράσκω <sup>2</sup> ( <i>acc.</i> )

\* The *subj.* used as in 99. c. expresses more *doubt* as to what *is to be done* than the *fut.*

<sup>1</sup> = τὸ ἐναντίον.

<sup>2</sup> διδράσκω, δράσομαι, δέδρακα. ἴδραν (δράθι, δραίνην, δρῶ (ᾶς, &c.) δρᾶναι, δράς).

To have no fear of, to be without fear of,	θαρόρειω ( <i>acc.</i> )
Mild, gentle,	πραῖος, <sup>b</sup> πραεῖα, πραῖον.
Disposition,	ἡθός, σός, τό.
To be distant from,	ἀπέχω ( <i>mid. abstain from:</i> <i>gen.</i> )
Use, do with,	χράσμαι ( <i>dat.</i> )
Stadium,	στάδιος or στάδιον.

## Exercise 24.

✚ Why is *δοτις* used in 137. b? 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?<sup>36</sup> A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.<sup>41</sup> He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do<sup>38</sup> what is just,<sup>18</sup> and *abstain*<sup>1</sup> from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who<sup>1</sup> manage the affairs of the state.

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<sup>b</sup> *πραῖος* B. (*πραῖος* P. R. K.) takes *all fem. and neut. plur.* as if from *πραῦς, πραεῖα*, n. pl. *πραέα*. Plur. mas. *πράοι, πραεῖς*: G. *πραίων*: D. *πράοις, πραέσι(ν)*: A. *πράους, πραεῖς*.

<sup>1</sup> The *verbal adj.* from *ἀπέχεσθαι* is *ἀφεκτός*, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the *gen.*

## § 24. The Genitive.

**Obs.** The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.)

140. *a)* Partitives, numerals, superlatives, &c. govern the genitive.

141. *b)* The genitive is used with adverbs of *time* and *place*.

142. *d)* The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as *we* should express by '*of.*'

**Obs. 1.** *b)* Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like '*once a day,*' &c., where '*a*' is equivalent to '*each.*'

**Obs. 2.** *e)* The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation.*

143. *a)* οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons.* οὐδείς Ἑλλήνων, *none of the Greeks.* ἡ μέγιστη τῶν νόσων, *the greatest of diseases.*

*b)* τρεῖς τῆς ἡμέρας, *three times a day.* ποῦ γῆς; *in what part of the world?* πόρῳ τῆς ἡλικίας, *far advanced in years.*

*c)* ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money.* πίνειν ὕδατος, *to drink some water.* ἐσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

*d)* στέφανος ὑακίνθων, *a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιόματος μεγάλου, *for he was of great consideration.*

*e)* διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, *they are*

*plundering my property, wretched man that I am! τῆς ἀναιδεΐας, what impudence!*

#### 144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, ος ον.
Greek,	Ἕλληγ, ηνος, ό.
Greece,	Ἑλλάς, άδος, ή.
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόρρω.
A person's age,	ήλικία, ας, ή.
To drink,	πίνω. <sup>k</sup>
To eat,	έσθίω. <sup>l</sup>
Flesh, meat,	κρέας <sup>m</sup> τό.
Crown,	στέφανος, ου, ό.
Tree,	δενδρον, <sup>n</sup> ου, τό.
Year,	έτος, εος (ους), τό.
Consideration, reputation,	άξίωμα, ατος, τό.
Violet,	ἴον (Fίον) ου, τό.
Lily,	κρίνον, ου, τό.
Golden,	χρύσεος, χρυσοῦς. <sup>p</sup>
Place on.	έπι-τίθημι (dat.)
Worthless, despicable,	φαῦλος, η, ον.
Arrive,	άφ-ικνέομαι. <sup>q</sup>
To be given,	δοτέος (from έδόθην, δίδωμι.)
Plunder,	διαρπάζω (fut. mid.)
Wretched, unfortunate,	κακοδαίμων, ων, ον.
Alas,	φεῦ: οἶμοι.

<sup>k</sup> πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. έπιον, έπόθην.

<sup>l</sup> έσθίω (from έδω), (irreg. fut.) έδομαι, έδήδοκα, έδήδεσμαι. έφαγον (from root φάγ), ήδέσθην.

<sup>m</sup> G. αος, ως, &c.

<sup>n</sup> δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δενδρέοις from another Ionic form).

<sup>o</sup> κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from κρίνος, η.

<sup>p</sup> χρύσεος, ους, χρυσέη, ή, χρύσειον, οῦν.

χρυσέου, οῦ, χρυσέης, ής, χρυσέου, οῦ.

χρυσέω, ῶ, χρυσέη, ή, χρυσέω, ῶ, &c.

<sup>q</sup> ικνέομαι, ίξομαι, ίγμαι, ίκόμην.

## PHRASES.

Till late in the day,	μέχρι πόρῳ τῆς ἡμέρας.
Willingly at least,	ἐκὼν εἶναι <sup>†</sup>
So to say, to speak generally,	ὥς ἔπος εἰπεῖν <sup>†</sup> (showing that a general assertion is not <i>absolutely</i> true.)

## Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.<sup>47</sup> I will be with you three times every year. If he were not (*a person*) of great consideration,<sup>36</sup> the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please<sup>38</sup> (90\*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

## § 25. The Genitive continued.

## 146. a) Verbal adjectives with a transitive meaning

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<sup>†</sup> Such short phrases with the *infin.* are inserted in the sentence: *Ἰδεν δὲ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ.* See 151. a.



govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146\*. b) Words relating to *plenty, want, value, &c.*, govern the genitive.

147. c) Verbs relating to the *senses*, except *sight*, govern the genitive.

Obs. ἀκούειν. *hear*, generally takes a *gen.* of the sound, and an *acc.* of the *person* producing it: but in neither case without exception.

148. e. f) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by ἔνεκα, *on account of*. It is very frequently used in this way after words compounded with a *privative*.

149. a) πρακτικὸς τῶν καλῶν, *apt to perform (or, in the habit of performing) honorable actions.*

b) μεστὸν ἐστὶ τὸ ζῆν φροντίδων, *life is full of cares.* ἄξιος τιμῆς, *worthy of honour.* δεῖσθαι χρημάτων, *to want money*; also δεῖσθαι τινος (*gen. of person*), *to beseech a person.*

c) ὀζειν μύρων, *to smell of perfumes.* ἅπτεσθαι νεκροῦ, *to touch a corpse.* ἀκούειν παιδίου κλαίουτος, *to hear a child crying.*

τοὺς δούλους ἔγευσεν τῆς ἐλευθερίας, *he allowed his slaves to taste of liberty.*

ἄγευστος τῆς ἐλευθερίας, *one who has never tasted of liberty.*

d) ἔχεσθαί τινος, *to cling to, or be next to.* σωτηρίας ἔχεσθαι, *to provide (carefully and anxiously) for one's safety.*

e) ἄπαις ἀρρένων παίδων, *without male offspring.* ἐγγύτατα αὐτῷ εἰμι γένους, *I am very nearly related to him (literally, very near to him with respect to birth).* δασὺς δένδρων, *thick with trees; thickly planted with trees.*

f) εὐδαιμονίζω σε τοῦ τρόπου, *I think you hap-*

*py in your disposition. οἰκταίρω σε τοῦ  
πάθους, I pity you on account of your  
affliction.*

## 50. VOCABULARY 24.

to do *or* perform; in  
habit of doing *or* per-  
forming,

πρακτικός, ἡ, όν.

*or* fit to govern,

ἀρχικός, ἡ, όν.

govern,

ἀρχω (*gen.*)

smell of, (i. e. emit a  
smell).

ὀζω.<sup>1</sup>

ointment, perfume,

μύρον, ον, τό.

death,

ἀπτομαι.

peace,

νεκρός, οὔ, ό (adj. "dead").

freedom, liberty,

ἐλεύθερος, α, ον.

ἐλευθερία, ας, ἡ.

child,

ἀκούω.<sup>2</sup>

child,

παιδίον,<sup>3</sup> ον, τό.

κλαίω.<sup>4</sup>

to taste, allow to  
taste,

γεύω.

who has not tasted,

ἀγευστος, ος ον.

childless,

ἄπαις (one termin. G. ἄπαι-  
δος).

brother,

ἀδελφός,<sup>5</sup> ης, εν.

brother,

ἐγγύς (*gen.*)

family, birth,

γένος, εος, τό.

thick, crowded,

δασύς, εῖα, ύ.

to speak *or* pronounce hap-

εὐδαιμονίζω.

ικός, appended to *verbal* roots, denotes *fitness to do* what the verb  
describes. Appended to the root of substantives, it has the same lati-  
f meaning as *ιος* (20, note n.)

ἵκω, ὀξήσω, ὀδωδα (with meaning of *pres.*)

ἰκούω, ἀκούσονται, ἀκήκοα, ἤκουσμαι, ἤκουσα.

—*ιον* the principal termination of *diminutives*: παῖς, παιδίον  
that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

κλαίω (κλαύσομαι, κλαυσοῦμαι); but *aor.* ἔκλαυσα. *Att.* κλάω (*d*).

In *old Att.* ἄρσην.

Disposition,	τρόπος, <sup>γ</sup> ον, ὁ.
Pity,	οἰκτεῖρω.
Suffering, affliction,	πάθος, εος (ους) τό ( <i>plur.</i> "the passions").
Worthy,	ἄξιος, α, ον.
Honour,	τιμή, ῆς, ἡ.
Want, beseech,	δέομαι (-ήσομαι, -ήθην).
Full of,	μεστός, ῆ, ὄν.
Life,	τὸ ζῆν.
Cares,	φροντίδες, αἱ ( <i>pl. of φροντίς</i> ).
Not at all,	οὔδέν, μηδέν, often followed by τί: οὔδέν τι, &c.
Who in the world?	τίς ποτε; <sup>δ</sup>

What is the *verbal adj.* in τέος from εὐδαιμονίζω? εὐδαιμονιστέος.

What is the meaning of ἔχουθαι with *gen.*? 149. d.

### Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.<sup>a</sup> I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

<sup>γ</sup> τρόπος from τρέπω, *to turn*; as we say, *a man's turn of mind*.

N. B. Nouns in *ος* from verbal roots, generally change *ε* of the root into *ο*.

<sup>δ</sup> ποτέ (enclitic), *at any time*; used with interrogatives, it expresses *surprise*.

<sup>a</sup> ἐκὼν εἶναι is confined to negative sentences.

## Exercise 27.

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what<sup>1</sup> comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenoclides will be general with three others.<sup>21</sup> Let us rule over our passions. We must set about<sup>39</sup> the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole<sup>20</sup> country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

§ 26. *The Genitive continued.*

153. *a*) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.*

*b*) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

## 154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus.* also, of course.)

To free from,

ἀπαλλάττω (γ) also, "to come out of an affair," "come off" "get off" ἐκ, ἀπό. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	εἶργω. <sup>b</sup>
Make to cease,	παύω ( <i>mid.</i> "cease").
Leave off, desist from,	λήγω.
Miss, err,	ἁμαρτάνω <sup>c</sup> (also <i>to sin</i> , εἰς or περί with accus. <i>against.</i> )
Differ,	διαφέρω (60, note b).
Way,	ὁδός, οὔ, ἡ.
Chase, hunting,	θήρα, ας, ἡ.
Sea,	θάλασσα, ης, ἡ.
Disease,	νόσος, ου, ἡ.
Physician,	ιατρός, οὔ, ὁ.
With impunity,	χαίρων ( <i>part.</i> literally "re- joicing").
Toil, labour,	πόνος, ου, ὁ (also "trouble").
Market-place,	ἀγορά, ᾱς, ἡ.
Heavy-armed soldier, <i>Hoplite</i> ,	ὀπλίτης, ου, ὁ.

## Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian<sup>d</sup> Hoplites from the market-place. Speaking<sup>14</sup> fast is a different thing (*differs*) from speaking well. A good king does not *at all*<sup>†</sup> differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned<sup>1</sup> against the state, will not escape with impunity.

<sup>b</sup> In Attic Greek, εἶργω is *excludo*, εἶργω *includo*. (B.)

<sup>c</sup> ἁμαρτάνω, ἁμαρτήσομαι, ἡμαρτήκα. ἡμάρτον.

<sup>d</sup> Of the Greeks.

<sup>†</sup> οὐδέν τι, not ἀρχῇ: for 'at all' does not here refer to an *action*.

The boy is desisting from the chase. If I had known this, I would not have tried *at all*<sup>54</sup> to persuade him.

## § 27. The Genitive continued.

### 156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι. <sup>o</sup>
Forget,	ἐπιλανθάνομαι. <sup>f</sup>
Care for, have any regard for,	κῆδομαι.
Hold cheap,	ὀλιγορέω.
Despise,	καταφρονέω.
Spare,	φρίδομαι.
Desire,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγίγνομαι.
Get the better of, surpass,	περίειμι.
Accuse, charge,	κατηγορέω ( <i>pass.</i> "to be laid to the charge of").
Condemn,	καταγιγνώσκω. <sup>e</sup>
Impiety,	ἀσέβεια, ας, ἡ ( <i>impious</i> , ἀσεβής; 87, note z).

• The *third (paulo post) fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

<sup>f</sup> λανθάνω, λήσω, λέληθα. ἔλαθον. *Mid.* λανθάνομαι, λήσομαι, λέλησομαι. ἐλαθόμην.

<sup>e</sup> γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. *Aor.* ἔγνων. (ἔγνων, γνώθι, γνώτην, γνώω, γνώωμαι, γνώστis).

OBS. κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the *person*: or, if no crime is mentioned, *gen.* of *person*. καταγιγνώσκω has *accus.* of the *charge*, or *punishment*; *gen.* of *person*. In the *pass.* *ecc.* will of course become the *nom.*, and the *gen.* of the *person* remain.

Piety,	εὐσέβεια, ας, ἡ (pious, εὐσεβής).
Banishment,	φυγή, ῆς, ἡ.
Former,	ὁ πρίν (26).
Folly,	μωρία, ας, ἡ.
Laughter,	γέλως, ωτος, ὁ.
I at least, I for my part,	ἔγωγε.
Far (= much, greatly),	πολύ.
Forefather, ancestor,	πρόγονος, ου, ὁ.

## Exercise 29.

What is the usual opt. of *contracted* verbs? οἶν, φην.

157. I remember my *former*<sup>11</sup> troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing<sup>14</sup> laughter. The men of the present day<sup>11</sup> have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenoclide. The father of Xenoclide was found guilty<sup>27</sup> of impiety. Most persons desire money. Let us master our desires. Do not desire the property<sup>10</sup> of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits<sup>16</sup> upon them.

## Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,<sup>26</sup> I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!<sup>50</sup> These things happened in the time of<sup>26</sup> our forefathers. He said, that to be prosperous was not in our (own) power.<sup>26</sup>

### § 28. *The Genitive continued.*

159. *a. b)* After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e)* A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral* adjective, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former, the same, each, &c.*

162. *f. g)* The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.

162\*. *a)* δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

*b)* πλείστον<sup>h</sup> τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*

*c)* τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

*d)* νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*

*e)* πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*

*f)* λαβεῖν (generally λαβεῖσθαι) ποδός, *to take*

<sup>h</sup> πολὺς, πλείων or πλέων, πλεῖστος.



(a person) by the foot. ἄγειν χειρός, to lead by the hand.

γ) τὸν λύκον τῶν ὠτίων κρατῶ, I get hold of the wolf by the ears.

h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, this is not the part of a wise man.

i) οὐ παντὸς εἶναι, not to be a thing that every body can do. εἶναυτοῦ εἶναι, to be one's own master.

### 163. VOCABULARY 27.

Purchase, buy,

ἀγοράζω<sup>1</sup> (properly "am in the market-place," ἀγορά).

Drachma,

δραχμή, ἥς, ἡ.

To value,

τιμάομαι.

Mina,

μνᾶ, ᾶς, ἡ.

Lay down,

κατα-τίθημι.

To exact, to exact payment,

πράττεσθαι.

Considerable, long (of time.)

συχνός, ἡ, όν (prop. "continuous").

To practice,

μελετάω.

To take hold of,

λαβέσθαι (92, note°).

To get hold of,

κρατέω (prop. "to master").

Equestrian exercises.

τὰ ἵππικά.

### Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase<sup>29</sup> this for three minæ. It is the part of a good man

<sup>1</sup> (a) The *being* or *having* what the root denotes, is expressed by verbs ἄω, ἔω, εὔω, ὥσσω, (ὠττω), ἄζω, ἱζω. (b) The *making* a thing *into*, or *furnishing it with* what the root denotes, is expressed by verbs in ὀω, ἱζω, ὕνω, (ῥ), αἰνω.

Obs. These meanings are not invariably observed; e. g. those in ἱζω are set down as belonging to both classes. The least subject to change are those in ἔω, εὔω, ἄω. (R.)

to confer benefits upon his friends. He told 'me that he valued this very highly. He said that if he had a talent, he would lay it down for this horse (102). It is not every man that can master<sup>56</sup> his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears.<sup>k</sup> It is not every man that is-without-fear-of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

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### § 29. Comparison.

165. a) The thing with which another is compared, is put in the genitive.

The fuller construction is with *ἢ, than*; which however is used only where the genitive cannot be employed.

b) The *gen.* is sometimes used, where it is not the immediate object of comparison: e. g. in the phrase, *καλλίων ἐμὸν ᾄδεις*, the things compared are not 'I' and 'your singing,' but 'my singing' and 'yours.'

166. c) *Greater, &c. than ever, than at any other time*, is expressed by using *αὐτός*, before the *gen.* of the reciprocal pronoun.

167. d. e) *Too great, &c.* is expressed by the *comparative* with *ἢ κατὰ*<sup>l</sup> before a *substantive*; *ἢ ὥστε* before a *verb* in the *infinitive*.

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<sup>k</sup> To get hold of, &c. . . . is not the part of, &c.

<sup>l</sup> Or *ἢ πρός*.

168. a) *μείζων ἐμοῦ, taller (greater) than I.*  
 b) *κάλλιον ἐμοῦ ᾄδεις, you sing better (more beautifully) than I (do).*  
 c) *δυνατώτεροι αὐτοὶ αὐτῶν<sup>m</sup> ἐγίγνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*  
 d) *μεῖζω ἢ κατὰ δάκρυα πεπονθέναι, to have suffered afflictions too great for tears.*  
*νεκρὸς μεῖζων ἢ κατ' ἄνθρωπον,<sup>n</sup> a corpse of superhuman size.*  
*ὅπλα πλέω ἢ κατὰ τοὺς νεκρούς, more arms than could have been expected from the number of the dead (quam pro numero).*  
 e) *νεώτεροί εἰσιν ἢ ὅστε εἰδέναι οἶων πατέρων ἐστέρηνται, they are too young to know what fathers they have lost.*

## 168\*. VOCABULARY 28.

Sing,	ᾄδω. <sup>o</sup>
Sing better,	κάλλιον ᾄδειν.
Powerful,	δυνατός, ἡ, όν.
Tear,	δάκρυον, ον, τό.
Suffer,	πάσχω. <sup>p</sup>
Arms,	ὅπλα. <sup>q</sup>
Young,	νέος, ά, όν.
Deprive,	στερέω : <sup>r</sup> ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, ό.

<sup>m</sup> So in *superl.* δεινότατος σαντοῦ ἦσθα.

<sup>n</sup> Literally, *greater than in proportion to (or according to) man.*

<sup>o</sup> ᾄδω (δείδω), *fut.* ᾄσομαι, but *aor.* ἦσα.

<sup>p</sup> πάσχω, πείσομαι, πέπονθα. ἔπαθον.

<sup>q</sup> Properly, *instruments* or *tools* of any kind.

<sup>r</sup> This verb is most common in the *pass.* form, with *fut. mid.*, in the sense, *am deprived of* :—στεροῦμαι, στερήσομαι, ἐστέρημαι. ἐστερήθην, &c. —ἀποστερέω (124, c) is more common than στερέω. [στερίσκω is the common form of the *pres. act.* : στέρομαι of the *pres. pass.*]

Pupil,

μαθητῆς, οὐ, ὁ.

Words that go with comparatives to mark the *degree* of excess or defect.

Still,

ἔτι.

Much,

πολλῶ.<sup>a</sup>

Little, a little,

ὀλίγῳ.

The—the

ὅσῳ — τοσούτῳ (*quanto — tanto*).

∴

*Exercise 32.*

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a super-human size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do<sup>so</sup> this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*<sup>so</sup> the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought<sup>so</sup> to be desired. The boy is still taller than his father. The girl is a little taller than

<sup>a</sup> Sometimes the *acc.* is used ; μέγα, πολύ, &c.

<sup>b</sup> *Imperf.* because the meaning is, 'I should now be a better singer.'

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

### § 30. Comparison continued.

170. *a)* Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. *b)* ὥς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, &c.)

172. *d. e)* εἴ τις καὶ ἄλλος (*si quis alius*), and εἰς ἀνὴρ (*unus omnium maxime*), have the force of superlatives.

(εἰς γε ἀνὴρ ὢν is also used.)

173. *f)* περιτός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their *comparative* meaning.

174. *a)* ταχύτερα ἢ σοφώτερα (*Herod.*), with *more haste than wisdom*.

*b)* ὥς τάχιστα, *as quickly as possible*. σιγῇ ὥς ἀνυστὸν προσήεσαν, *they came up as silently as possible*. ὅτι μέγιστος, *as great as possible*.

*c)* ὅσους ἠδύνατο πλείστους ἀθροίσας, *having collected as many men as he possibly could*.

*d)* καίπερ, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years)*.

*e)* τοὺς ἀγωνιζομένους πλεῖστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν, *being able to be of more service*

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■ Or, ὅτι πλείστους ἀθροίσας.

*to the contending parties, than any other individual.*

*f) περιττὰ τῶν ἀρκούντων more than enough (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves.*

### 175. VOCABULARY 29.

Silently,	σιγῇ.
To come on, come up,	πρός-εimi.
As many as,	ὅσοι.
Most,	πλεῖστοι.
Feasible,	ἀνυστός, <i>ος ὅν</i> (fr. ἀνύτειν, <i>to perform</i> ).
Although,	καίπερ.
For your years,	πρός τὰ ἔτη.
Hair,	θρίξ, τριχός, ἡ.
Collect,	ἀθροίζω.
To be enough or sufficient,	ἀρκέω (fut. ἐσσω).
Many times as many or much,	πολλαπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρείος, α, ον.
Slow,	βραδύς, εῖα, ύ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι ( <i>gen. of thing ; dat. of person</i> ).

### Exercise 33. \*

176. One could not find (86\*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

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\* In doing the exercises of the form: "if any one—it is" (174 d), replace mentally 'it is' by the verb; "if any man practises temperance, it is he" = *if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance.*

In those of the form "more than any other single person," replace this form by *πλεῖστα εἰς ἀνδρ., or εἰς γε ἀνδρ. ὅν.*

other man. If you had done this, you would have done more bravely <sup>▼</sup> than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected<sup>32</sup> as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the* (small) *number of the dogs*.<sup>59</sup> One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

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### § 31. *The Dative.*

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (a) *identity*.

179. b) The *instrument* (c) the *manner*, and (d) the *cause*, are put in the *dative*.

180. e) The *definite* time at which a thing is done, is put in the *dative*.

181. f) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τέος, τός*.

182. a) *τὰ αὐτὰ πάσχω σοί, I suffer the same as you.*

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▼ *Comparative sing.* by rule 56; not *plur.* as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*

b) πατάσσειν ῥάβδῳ, *to beat with a stick.*

c) δρόμῳ παρῆλθεν, *he came running (literally, at a running pace). μεγάλη σπουδῇ, in great haste.*

d) φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from (or ill of) a disease.* ἀλγεῖν τι, *to be pained at a thing.*

e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*

f) ταῦτα λέλεκται ἡμῖν, *these things have been said by us.*

### 183. VOCABULARY 30.

To live about the same time, to be contemporary with.

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

Fear,

φόβος, ου, ὁ.

Running, a running pace,

δρόμος, ου, ὁ.

To be suffering, or ill of a disease,

κάμνω (καμοῦμαι, κέκμηκα, ἔκαμον.

On the next day,

τῇ ὑστεραίᾳ.

Heavy, severe, . . . . .

βαρὺς, εἶα, ὅ.

Thales,

Θαλῆς.<sup>2</sup>

Solon,

Σόλων, ωνος, ὁ.

Why?

τί; or διὰ τί;

Haste,

σπουδῇ, ῆς, ἡ.

Hercules,

Ἡρακλῆς, <sup>3</sup> εος (ους) ὁ.

Staff, stick, . . . . .

ῥάβδος, ου, ἡ.

#### Verbs that govern the *dative*.

Associate with, keep company with,

ὁμιλέω.

Follow,

ἕπομαι.<sup>2</sup>

<sup>2</sup> Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (ητος, ητι, ητα, later.)

<sup>3</sup> Voc. Ἡράκλεις. The voc. ὦ Ἡρακλῆς occurs only in this exclamation.

<sup>2</sup> ἕπομαι, ἕψομαι. Imperf. εἰπόμην, aor. ἔσπόμην.



Envy, grudge,	φθονέω <sup>a</sup> (φθόνος, <i>envy</i> ).
To meet, fall in with,	ἐντυγχάνω. <sup>b</sup>
Blame,	μέμφομαι.
Find fault with, rebuke,	ἐπιτιμάω.
Scold, rail at, speak calum- niously of,	λοιδορέομαι (λοιδορέω takes the <i>accus.</i> )
Accuse of, charge with, blame,	ἐγκαλέω.
Plot against,	ἐπιβουλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	ἐρίζω.
Contention, strife,	ἔρις, ἰδος, ἡ ( <i>acc.</i> ἔριδα <i>et</i> ἔριν).
Am angry with,	ὀργίζομαι.
Am in a passion or rage,	χαλεπαίνω.
Like,	ὁμοιος, α, ον.

Obs. Verbs of *reproaching*, &c. take *acc.* of the *thing* (as well as *dat.* of person), especially when it is a *neut. pronoun*. (ἐγκαλεῖν, &c. τί τινι.)

### Exercise 34.

184. Do not associate with the bad (72. *a*). If you associate (67. 2) with the bad,<sup>36</sup> you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck<sup>36</sup> the judge with a stick, you would not have got off *with impunity*.<sup>53</sup> They set out the next day. What do you charge me with (183. Obs.)? I asked whether (72. *c*) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

<sup>a</sup> φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged. (See 149. *f*).

<sup>b</sup> τυγχάνω, τεύξομαι, τετύχηκα, ἔτυχον. With a *gen.* to *obtain*, *receive* (παρά *from*, with *gen.*); also, to *hit* (a *mark*—σκοπός).

plotted against the king from envy. Do not contend with your parents. I suffer similar treatment<sup>o</sup> to you. I should blame the citizens, if they had done this. He scolds, *not only*<sup>33</sup> the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*<sup>51</sup> am I to do (99. c)? Through fear he did not hit the mark.

### Exercise 35.

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.<sup>63</sup> O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy whether we ought to envy<sup>38</sup> our neighbours. The damsel has very beautiful eyes.<sup>12</sup> Let us aim at speaking<sup>14</sup> well of all the good. Let us abstain from acting insolently. All, *and you among the first*,<sup>34</sup> admire these things. Let us be contented with our present condition. He said that, if Xenoclide had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*<sup>29</sup> the boy sing (*part.*) Do not associate with those who<sup>1</sup> pursue what is disgraceful.<sup>13</sup> Why do you charge me with injustice?<sup>65</sup> Through fear he missed the mark. I admire both<sup>d</sup> your horses and those<sup>e</sup> of your friend. *The rest*

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• *Like things.*

<sup>d</sup> *τῶν following the article.*

*of the country*<sup>19</sup> has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

### § 32. Middle Voice.

The middle voice denotes:

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) *Pres.* and *imperf.*
  - 2) *Perf.* and *Pluperf.*
  - 3) *Futures* and *aorists mid.*
- } of the *passive form*.

And in some verbs

- 4) The *aor. 1. pass. i. e.* of the *passive form*.

### 188. VOCABULARY 31.

To wash,	(1.) λούειν.	M. wash myself, bathe, λούεσθαι.
Strangle, ἀπάγειν, ἀπάγειν.		M. to strangle (or hang) myself, ἀπάγεσθαι.
a) With new <i>intransitive</i> meaning.		
To send,	στέλλειν.	M. (to send one's self) to journey, στέλλεσθαι. <sup>f</sup>

<sup>•</sup> It may have an *accus.* of a part of one's own person.

<sup>f</sup> στέλλεσθαι, to *clothe oneself*, and to *send for*, has *aor.* στείλασθαι: στέλλεσθαι, to *travel*, σταλῆναι.

To make to cease, *παύειν*. M. (to make myself cease,) to stop, cease, leave off, *παύεσθαι*.

b) With new *transitive* meaning.

To put a man over (a river), *περαιοῦν (τινα)*. M. to cross (a river, *acc.*) *περαιοῦσθαι*.

To pluck, *τίλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τίλλεσθαι*.

(2.)

To make a man one's ally  
(to form an alliance with  
a person), i. e. for one's  
own advantage, } *σύμμαχον ποιῆσθαι τινα*.

To place guards (over one's  
own property; for one's  
own protection,) } *καταστήσασθαι φύλακας*.

To lift or take a thing up,  
*αἶρειν τι*. M. to take up for one's ad-  
vantage, i. e. to keep for  
one's self, *αἶρεσθαι*.

To find, *εὕρισκειν*. M. find for myself, procure,  
get, *εὕρισκεσθαι*.

To provide, *παρασκευάζειν*, M. to provide (for one's own  
use), *παρασκευάζεσθαι*.

(3.)

I cause a table to be set be-  
fore me, } *παρατίθεμαι τράπεζαν*.

To let out for hire, *μισθόω*. M. *cause* to be let to myself,  
i. e. to hire, *μισθοῦσθαι*.

To teach, *διδάσκειν*. M. to get *or* have taught,  
*διδάσκεσθαι*.

To weep for, *κατακλαίειν*. M. to weep for (one's own  
misfortunes, *acc.*) *κατα-  
κλαίεσθαι*.

Having shown his own wickedness,	ἐπιδεδειγμένος τὴν πονηρίαν.
To enact laws (of an <i>absolute</i> prince who does not make them <i>for himself</i> ),	θεῖναι νόμους.
To enact laws (of the legislator of a <i>free state</i> , who makes them for himself as well as for his fellow-citizens), <sup>b</sup>	θέσθαι νόμους.

Obs. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	πονηρός, ἄ, ὄν.
To weigh anchor,	αἶρειν (ἄγκυραν, understood).
To commence <i>or</i> engage in a war against,	ἄρασθαι πόλεμον πρὸς, &c. (acc.) †
Sail-away,	ἀπο-πλέω. <sup>1</sup>

### Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclide<sup>s</sup> hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*.<sup>62</sup> The mother wept for her sufferings. I provided<sup>k</sup> myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind-of

<sup>b</sup> This difference is not, however, strictly observed. (B.)

<sup>1</sup> πλέω, πλεῖν and πλεῖναι, —ἐπλεονα. *Pass.* ἐπλεοναί, ἐπλεοναί.

<sup>k</sup> *Perfect*, as I still *keep* it.

† αἰράμας, αἰράμας, ἡ αἰράμας, ἡ αἰράμας.

laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

### § 33. Middle Voice continued.

#### 190. VOCABULARY 32.

1) To take,<sup>1</sup> αἰρεῖν.

M. choose (followed by ἀντί with *gen.*), αἰρεῖσθαι.

To take, receive, λαβεῖν.

M. take hold of, λάβεσθαι.

2) Verbs whose Mid. Voice seems to have a reciprocal meaning.

To consult, βουλευεῖν.

M. to consult together, deliberate: but also (with regular *mid.* signification) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by περί with *gen.*), βουλευέσθαι.

To reconcile (others), διαλύειν).<sup>2</sup>

M. to be reconciled to each other (πρός with *acc.*), διαλύεσθαι.

3) Middle forms of which there is no active and which must therefore be considered simply as deponentia.

I receive,

δέχομαι.

I perceive, am informed of,<sup>3</sup>

αἰσθάνομαι.

<sup>1</sup> αἰεῖν, &c. εἶλον, εἰλόμην, ἔσθην.

<sup>2</sup> λύω, λύσω, &c.—λέλκμαι, ἐλύσθην.

<sup>3</sup> αἰσθάνομαι, αἰσθήσομαι, ἔσθην. ~~ἔσθην~~

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid  
down, κατεκλίθην.\*

Took myself off, ἀπηλλάγην.

So, ἐπεραιώθην ἐφοβήθην, ἐκοιμήθην, ἡσκήθην,  
(from περαιουῖσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,  
from ὠφελίω, ὁμολογέω, φυλάττω, τρέφω.  
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,  
to guard against, (with φυλάττεσθαι (*mid.*)  
*acc.* of *thing* or *person*),

7) By (agent after *pass.* ὑπό (with *gen.*): also παρά  
verb), et πρός.

*Exercise 37.*

191. They will choose to obey rather than <sup>p</sup> to fight. I would choose liberty before wealth. Xenoclide<sup>s</sup> was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating<sup>14</sup> wisely. Let us consult together what we ought to do.<sup>28</sup> They consulted together what they should do with (137. *b*) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much<sub>1</sub> (174. *f*) as this (*plur.*) O slaves, receive some<sup>48</sup> of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited.

\* κατα-κλίνω.

<sup>p</sup> μᾶλλον ἢ.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,<sup>a</sup> by none. The army shall be maintained from the king's country. I am glad that<sup>b</sup> the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who<sup>c</sup> guarded the city.

### § 34. On the Perfect 2.

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

1) If the verb has both the *trans.* and *intrans.* meaning, the *perf.* 1. has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

### 193. VOCABULARY 33.

	Perf. 1.	Perf. 2.
Open, ἀνοίγω, <sup>a</sup>	ἀνέωχα,	stand open, ἀνέωγα.
Arouse, ἐγείρω,	ἐγήγευκα,	am awake, ἐγρήγορα.
Persuade, πείθω,	πέπεικα,	am confident, trust, have confidence, πέποιθα.
Break, ἄγνυμι, <sup>b</sup>		am broken, ἔαγα.
Destroy, ὀλλύμι, <sup>c</sup>	ὀλώλεκα,	am undone, ( <i>perii</i> ), ὀλωλα.
Fix, πήγνυμι, <sup>d</sup>		am fixed, am congealed, &c. πέπηγα.

OBS. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.

<sup>a</sup> This verb prefixes the temporal to the syllabic augment—ἀνέωγον, ἀνέωξα, *inf.* ἀνοῖξαι. ἀνέωγα belongs to later Greek writers: ἀνέωγμαι was used by the older authors.

<sup>b</sup> ἄγνυμι, ἄξω, *aor.* ἔαξα, ἐάγην (ᾱ).

<sup>c</sup> ὀλλύμι, ὀλώ, ὀλώλεκα. ὤλεσα. ὀλλῦμαι, ὀλοῦμαι, ὀλωλα. ὠλόμην.

<sup>d</sup> πήγνυμι, πήξω, &c.—πέπηγα, ἐπάγην (ᾱ).



Pot, pitcher,	χύτρα, ας, ἡ.
One more,	ἔτι εἷς.
Gate,	πύλη, ης, ἡ.
Spear,	δόρυ, <sup>u</sup> δόρατος, τό.
Breast,	στέρνον, ου, τό.
To watch over,	ἐγρηγορέναι περί (with <i>gen.</i> )
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ἡ.
Roman,	Ῥωμαῖος, ου, ὁ.
Jupiter,	Ζεὺς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωΐ.

## Exercise 38.

194. The pitcher is broken. If we conquer the Romans *in* one more battle,<sup>42</sup> we are undone. The spear was fixed in his breast. All the water<sup>20</sup> is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost<sup>v</sup> all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,<sup>25</sup> we are undone. Who *in the world*<sup>51</sup> has broken this pitcher? It is *the part*<sup>55</sup> of a general to watch over the safety of his army. O Jupiter, the folly of the man!<sup>50</sup> If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.<sup>53</sup> My property was plundered, *wretched man that I am*!<sup>49</sup> If any man is in the habit of performing just (actions), it was he.<sup>63</sup> I have not met either my friend or my brother's.<sup>6</sup>

<sup>u</sup> δόρυ, δόρατος, &c.—Poet. δορός, δορί: of which δορί is found in Attic prose, in the phrase δορί εἰλεῖν.

<sup>v</sup> ἀπόλλυμι.

### § 35. *Additional Remarks on some of the Moods and Tenses.*

195. *a)* The *fut. 3.* (or *future perfect*) expresses a *future action continuing* in its effects.

196. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

197. *b)* The *fut. 3.* is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning:

*e. g.* μέμνημαι, κέκτημαι.

199. Some verbs have the *fut. 3.* as a simple future:

*e. g.* δεδήσομαι, πεινάσομαι, κεκόψομαι.

200. *c)* In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. *c.*)

201. *d. e)* The *perf.* has also a *subjunctive* and *optative*, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶην or ὦ is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

203. *f)* The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

204. *Obs.* εἴθε with the optative—and also the opta-

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▼ From δέω to bind.

tive alone <sup>z</sup>—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) *realized*, εἴθε is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὄφελον (ες, ε) *alone*, or with εἴθε, εἰ γάρ or ὥς, and followed by the infinitive.

205. a) ἡ πολιτεία τελέως κεκοσμήσεται, εἰάν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b) φράζε καὶ πεπραξέται, *speak and it shall (immediately) be done.*

c) τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

d) εἴθε ὁ υἱὸς νενικηκοί, *would that my son had conquered!*

e) εἶπεν ὅτι ἥξοι ἡμέρα τρίτη, *he said that he should come on the third day.*

f) πεπειράσθω, *let it be attempted.*

## 206. VOCABULARY 34.

Constitution,	πολιτεία, ας, ἡ.
Arrange, adorn,	κοσμέω.
Superintend, overlook,	ἐπισκοπέω.
What we ought,	τὰ δέοντα.
Empty, vain, useless,	μάταιος, α, ον.
I am come,	ἦκω <sup>z</sup> (with <i>perf.</i> meaning).
I am gone, am off,	οἶχομαι <sup>z</sup> ( <i>perf.</i> meaning.)
Endeavour,	πειράομαι.

<sup>z</sup> As in ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος. See also 298. e.

<sup>γ</sup> γιγνώσκειν interdum de plebiscitis vel populi jussis. (Bremi ad Demosth. Phil. I. 54.)

<sup>z</sup> ἦκω, ἦκον, ἦξω; no other tenses in use. βίου εἰς ἦκειν, *to have arrived at an advanced age* (Herod.): a construction seldom found in Attic Greek.

<sup>z</sup> οἶχομαι, οἶχήσομαι, ὄχημαι (οἶχωκα).

Would that . . . . !

εἴθε, εἴθ' ὄφελον<sup>b</sup> εἰ γὰρ  
ὄφελον, ὥς ὄφελον, or ὄφελον  
alone).

To make to disappear,  
If it is agreeable to you, if  
you are willing,  
And that too,  
For the present at least,  
As far as they are concern-  
ed.

ἀφανίζω.

εἴ σοι βουλομένῳ ἐστί.

καὶ ταῦτα.

τό γε νῦν εἶναι.

τὸ ἐπὶ τούτοις εἶναι.

### Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*<sup>11</sup> folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, note g. obs.) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world<sup>51</sup> we are,<sup>38</sup> *for the present at least*, to do<sup>c</sup> with him. *As far as*

<sup>b</sup> ὀφείλω (debeo), *owe, ought*. ὀφειλήσω. Aor. ὄφελον (un-Attic ὄφελον) used only in wishes. ὥς ὄφελε ζῆν Σωκράτης (*how Socrates ought to be alive*), *would that Socrates were alive!* εἴθε κλέος ἔλαβες.

<sup>c</sup> χρηστός is the verbal adj. from χράομαι.

*that* (person) *is concerned*, I am undone. For the present, at least, let us desist from the chase. O boy, may you become wiser !

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### § 36. *On the Infinitive.*

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is ; thus :—

209. *b. c)* It expresses the *purpose*, and (*b. d)* is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in dus*, or by the *supine in u*.

210. The particle ὥστε<sup>d</sup> expresses a *consequence*, and is used with *the infinitive* ; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = ὥστε with *infinitive* always.  
           { *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*. Thus : “the road was so bad that I did not reach my inn till midnight” = “the road was very bad ; *consequently* I did not reach my inn till midnight :” here the *indicative* would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

213a) ὁ ἄνθρωπος πέφυκε φιλεῖν, *it is the nature of man to love.*

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<sup>d</sup> More rarely ὡς.

- b) παρέχω ἑμαυτὸν ἐρωτᾶν, *I offer myself to be questioned.*  
 c) ἦλθον ἰδεῖν σε, *I came (or am come) to see you.*  
 d) ἡδὺς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever at speaking.* χαλεπὸς λαβεῖν, *hard to take (or catch).*  
 e) οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*  
 οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται, *he is so senseless, that he (actually) chooses war in preference to peace.*  
 f) φιλοτιμώτατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, *he was very ambitious, so as to bear any thing for the sake of being praised.*

## 214. VOCABULARY 35.

To put forth naturally,

φύω (πέφυκα et ἔφην are *intrans.*; I am produced = I am by nature, or it is my nature to, &c.

Supply, afford, offer,

παρέχω.\*

Sweet, pleasant, agreeable,

ἡδύς, εἶα, ὕ.

Terrible, clever,

δεινός,<sup>†</sup> ἥ, ὄν.

Hard, difficult,

χαλεπός, ἥ, ὄν.

Senseless,

ἀνόητος, ος, ον.

In preference to, instead of,

ἀντί.

Peace,

εἰρήνη, ης, ἥ.

Ambitious, fond of honour,

φιλότιμος, ος, ον.

Undergo, bear,

ὑπο-μένω.

On account of, for the sake of,

ἕνεκα (*gen.*)

Leaf,

φύλλον, ον, τό.

\* παρέχεσθαι, *mid.* is also used for *to afford*, without any perceptible difference of meaning. (See example in 298. b.)

<sup>†</sup> —νος, an old *pass.* termin. (like τέος, τός), whence δεινός *terrible* στυγνός *hateful*, &c. (B.)

Bring up, educate,	παιδεύω.
Very,	πάνν. <sup>ε</sup>
Wing,	πτερόν, οὔ, τό: πτέρυξ, ὕψος, ἡ.
Young bird,	νεοσσός, οὔ, ὁ.
Art, <i>also</i> , contrivance,	τέχνη, ης, ἡ.
trick,	
Long,	μακρός, ἄ, ὄν.
Not yet,	οὔπω. <sup>η</sup>
Endure, bear,	ἀνέχομαι. <sup>ι</sup>
To get <i>teeth</i> , feathers, &c.,	φύω.
To give one trouble, to molest, harass, &c.,	πόνον οἱ πράγματα παρέχειν.

## Exercise 40.

215. It is the nature of man (213. *a*) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.<sup>15</sup> The eagle has long wings.<sup>12</sup> He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.<sup>18</sup> They are too wise<sup>60</sup> to choose war in preference to peace. The young birds have already got<sup>κ</sup> feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.<sup>53</sup> They harassed them so, that the army was not able (*indic.*)

<sup>ε</sup> This word is often strengthened by the addition of τί (πάνν τι).

<sup>η</sup> πώ, πώποτε, *ever yet, ever up to this time*. The former is joined to οὐ, μή; the latter to οὐδέ, μηδέ; and both relate to the *past*. Οὐδέποτε, μηδέποτε, are commonly employed only *generally*, or with reference to the *future*. (See 238\*, note on *examp. b.*)

<sup>ι</sup> This verb has a double augment: *imperf.* ἡνειχόμεν, *aor.* ἡνεσχόμεν,

<sup>κ</sup> *Aor. 1.*, as *perf.*, has a different meaning.

to advance.<sup>1</sup> This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

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### § 37. *The Infinitive continued.*

216. *a)* The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *ἕνεκα* understood.

217. *b)* When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τό*, (as in 221. *c*).

218. *c)* A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

219. *d)* But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221, show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare*.

220. *e)* When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. *e*) *νόος* conforms to 'Αλέξανδρος · θεός to *ἐγώ · προθύμου* to *αὐτοῦ*, &c.—This construction is called *Attraction*.

221. *a)* *ἔτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακοῦργεῖν τὴν Εὐβοίαν, and Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.*

*b)* *οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι,*

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<sup>1</sup> πορεύομαι.



*nothing was done, because he was not present.*

c) οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

d) δεομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

e) ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say that he was the son of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

ἐδέοντο αὐτοῦ εἶναι προθύμον, *they entreated him to be zealous.*

ἔξεστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

## 222. VOCABULARY 36.

To wall, fortify,

A wall,

Evil-doer, rascal, villain,

Villainy,

Misdeed,

To do evil towards, do harm to, to inflict damage on, &c.

To ward off,

τειχίζω.

τεῖχος, εος (ους) τό.

κακοῦργος (κακός et ἔργον).

κακουργία, ας, ἡ.

κακούργημα, ατος, τό.

κακουργέω.

ἀμύνειν τί τινι (also with dat. only, ἀμύνειν τινί, *to defend. In MID. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself.*

To return a man like for like.

To remain with,

τοῖς ὁμοίοις ἀμύνεσθαι.

παραμένω.

Say,

φάσκω (= *give out* "with a slight intimation that the thing is not exactly so." *Vömel.*)

To feel *or* be thankful for,  
return thanks for,

χάριν εἰδέναι (*gen. of thing*).

One may,

ἔξεσσι (*licet*).

One might,

ἔξῃν.

It is right,

ἰρθῶς ἔχει.

Master,

δεσπότης, οὐ, ὁ.

Laugh,

γελάω (with fut. mid. -ᾶσομαι).

### Exercise 41.

223. The city was fortified, that no one<sup>m</sup> might do injury to the citizens. Nothing was done, because (221. *b*) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us*.<sup>66</sup> I persuaded them that I was a philosopher (221. *e*). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young<sup>60</sup> to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221, *e*) that you were master. We ought to defend the laws of the state. It is in our power<sup>26</sup> to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

<sup>m</sup> μηδείς, as a purpose is expressed. -

ἐκτινυμαι

1855

## 224. VOCABULARY 37.

## PREPOSITION ἐκ.

Before a vowel ἐκ becomes ἐξ · it governs the *gen.* and means in general, *out of, forth from*. Hence, of *cause=in consequence of; from, for*: also, of *succession of time*.

Out of the city,

ἐκ τῆς πόλεως.

For this cause *or* reason.

ἐκ ταύτης τῆς αἰτίας.

This being the case, for  
this reason, therefore.

ἐκ τούτου.

After our former tears,

ἐκ τῶν πρόσθεν δακρύων.

Unexpectedly,

ἐξ ἀπροσδοκήτου (ἀπροσδόκη-  
τος, *unexpected*).

*Exercise 42.*

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad<sup>5</sup> the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,<sup>57</sup> if sold. I wonder at what has been done<sup>1</sup> by the general. It is not every man,<sup>56</sup> that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.<sup>64</sup> Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

§ 38. *The Infinitive continued.*

226. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε.

227. a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαυτοὶ εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

b) ἐκπέμπονται ἐπὶ τῷ ὁμοιοῖ τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing with) those that are left behind.*

c) οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβᾶς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

## 228. VOCABULARY 38.

It is expedient or profitable,  
Expediency, utility,

συμφέρει (*dat.*)  
τὸ συμφέρον: (τὰ συμφέροντα,  
what is expedient.)

To make self-interest the  
object of one's life,  
Self loving, a lover of self,  
selfish,  
Self-love, selfishness,  
Transgress,

πρὸς τὸ συμφέρον ζῆν.

φίλαυτος, ος, ον.

φιλαυτία, ας, ἡ.

παραβαίνω° (of a law, &c.,  
to break).

So great, so powerful,  
To be punished, suffer punishment,  
Infinitely many, very many,  
a vast number of,

τηλικούτος, -αύτη, -οὔτο.

δίκην δίδόναι (*gen.* of thing,  
*dat.* of person *by whom*).

μυρίοι, αι, α.

■ ἐπὶ with *dat.* often marks a *condition*. 288.

° βαίνω, βήσομαι, βέβηκα, ἔβην. βήσω and ἔβησα, *trans.* (ἔβην, βῆθι, βαίην, βῶ, βῆναι, βᾶς.)—παραβαίνω has also *perf. pass.* παραβέβημαι, *aor.* παρεβάην.

Ten thousand,	μυρίοι.
Soldier,	στρατιώτης, ου, ό.
Country,	πατρίς, <sup>p</sup> ίδος, ή.
Treaty,	σπονδαί, ων ( <i>properly</i> “li- bations”).
Excessively,	ἄγαν.
Excessive,	ὁ ἄγαν.

## PREPOSITION, ἀντί.

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

*Exercise 43.*

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,<sup>46</sup> are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can<sup>56</sup> master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas<sup>a</sup> and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

<sup>p</sup> Properly a poetical *fem. adj.* agreeing with γῆ.

<sup>a</sup> Nouns in ας have the Doric gen. in ἀ (for ου), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as Ἀβροκόμας, G. Ἀβροκόμα. (R.)

ished for your villainy. All the laws of the state, *so to say*,<sup>46</sup> were transgressed by this villain. He thinks that the treaty has been broken.

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### § 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time, cause, condition, or limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.* may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend νοσοῦντα," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by '*and*.'

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

234. *a)* γυνή τις χήρα ὅσιν εἶχε καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν, *a certain widow woman had a hen which laid her an egg every day.*

- b) τὰ χρήματα ἀναλώσας ἀπήγγατο, when or after, he had spent *all his money*, he *hanged himself*.
- c) χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὥτα οὐκ ἔχουσιν, *it is difficult to speak to the stomach, because it has no ears*.
- d) γιγνώσκοντες ὅτι κακά ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful*, they nevertheless *desire them*.
- e) ληϊζόμενοι ζῶσιν, *they live by plundering*.
- f) κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ, but if he gained the victory over pleasure and his desires, he would be *temperate in an uncommon degree*.
- g) λαβὼν, ἔφη, τοῦτον, μαστίγῳσον, take *this fellow said he*, and *flog him*. ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρασ αὐτῆς κατέαξεν, but the *shepherd threw a stone and broke her horn*.

## 235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γιγνώσκω. <sup>†</sup>
To consume, spend,	ἀνᾱλίσκω (fut. ἀνᾱλώσω, aor. ἀνάλωσα).
Stomach, belly,	γαστήρ, ἑρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	ληϊζομαι.
Remarkably, in an uncommon degree,	διαφερόντως.
To scourge, flog,	μαστιγῶ.
To throw,	ρίπτω.
Stone,	πέτρος, ον, ὁ (πέτρα, ας, η, in good authors, is a rock.)
Bare, uncovered,	ψιλός, ἡ, ὄν.

*Participles with peculiar meanings.*

At first, at the beginning, ἀρχόμενος, η, ον.

<sup>†</sup> γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι, ἔγνω. (ἔγνων, γνώθι, γνώει, γνώω, γνώωμαι, γνώεις.)

At last,	τελευτῶν, ὥσα, ὦν.
After some time,	διαλῖπὸν χρόνον.*
With, (often translated by)	ἔχων, ἄγων, φέρων, χρώμενος.†

## Exercise 44.

📖 OBS. Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that<sup>70</sup> he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety!<sup>50</sup> He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his<sup>6</sup> father's. It is not every man who can<sup>56</sup> be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with much skill (art.)*, freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

§ 40. *The Participle continued.*

237. a) The participle of the *future* is used to express a *purpose*.<sup>u</sup>

\* So διαλ. πολὺν or ὀλίγον χρ.

† Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action.

<sup>u</sup> The intention is spoken of in a less *certain* way by the addition of ὥς. *He had Cyrus arrested, ὥς ἀποκτενῶν.*



238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive* mood, the *participial substantive*, or, '*that*,' &c.

238.\* a) ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δάσονται, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)*  
τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

b) ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

ᾔσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

σύννοιδα ἑμαυτῷ σοφὸς εἶναι (or σοφῷ εἶναι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

### 239. VOCABULARY 40.

To bring assistance, to aid, succour,	ἐπικουρέω ( <i>dat.</i> ) It may have <i>besides</i> an <i>accus.</i> of the thing : * ἐπικουρεῖν νόσῳ to bear help against a disorder ; to <i>combat</i> it.)
Judge,	δικαστής, <sup>z</sup> οὖ, ὁ.

\* See 214, h. : " but οὐδέποτε, like *nunquam*, is occasionally found with *past tenses* even in the best writers." (P.)

\* εἰ τῷ χειμῶνα ἐπεκούρησα. (Xen.)

<sup>z</sup> The δικαστής decides in a court of justice according to *right* and *law* : the κρίτης in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)

Beget,	γεννάω.
Dare, attempt,	τολμάω. <sup>γ</sup>
Verbs that take the participle.	
See,	ὁράω.
Learn, am aware,	μανθάνω. <sup>α</sup>
I repent,	μεταμέλει <sup>α</sup> μοι.
Make to cease, stop,	παύω.
Cease,	λήγω, παύομαι.
Am ashamed,	αἰσχύνομαι. <sup>β</sup>
Remember,	μémνημαι.
Appear,	φαίτομαι. <sup>ο</sup>
Am evident,	δῆλός εἰμι <sup>δ</sup> = am evidently.
Know,	οἶδα (2 perf. of εἶδω.)
Am conscious,	σύννοιδα ἐμαντῶ.
Rejoice,	χαίρω.
Perceive,	αἰσθάνομαι.

## Exercise 45.

239.\* I am ashamed of having flattered Xenoclide. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*<sup>ο</sup>). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

<sup>γ</sup> Of things requiring *courage*. It has also the meaning of *sustine*re, to bear to do so and so.

<sup>α</sup> μανθάνω, μυθήσομαι, μεμάθηκα. ἔμαθον.

<sup>α</sup> μετα-μέλει, μετα-μελήσει, &c.

<sup>β</sup> αἰσχύνομαι ποιεῖν = I am ashamed to do it: αἰσχύνομαι ποιῶν or ποιεῖσας, I am ashamed of doing, or having done it.

<sup>ο</sup> εἰάν φαίνωμαι ἀδικῶν, if it should appear that I have acted unjustly.

<sup>δ</sup> δῆλός ἐστιν ἀνιῶμενος, he is evidently vexed.

• 91, e.

(238\* b). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (p)' combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.<sup>64</sup> I will send out men to (p) inflict damage on the city.

§ 41. *The Participle continued ; τυγχάνω, λανθάνω, φθάνω.*

240. Φθάνω<sup>ε</sup> (*come or get before*) and λανθάνω<sup>h</sup> (*am concealed*) are generally rendered by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

241. The participle λανθάνων or λαθών may be rendered *secretly, without being observed, seen, &c.* Hence ἔλαθεν εἰσελθών is nearly equivalent to εἰσιλθεν λαθών, but gives more prominence to the notion of *secrecy*.

242. a) ὁ Κῦρος, ᾗ τ' εἰ παῖς ὢν, ἤδετο τοῖς τοιούτοις, *Cyrus, as being a boy, was pleased with such things.*

b) ἔτυχον παρόντες, *they happened to be present.*  
 τυγχάνει ὢν, *he happens to be (or simply, is.)*

c) λανθάνω τι ποιῶν, 1) *am concealed from myself doing it = do it without knowing it ; unconsciously, unknown to myself.*

<sup>ε</sup> A (p) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

<sup>ε</sup> φθάνω, φθήσομαι, ἔφθακα. ἔφθασιν, ἔφθην. *Fut.* φθάσω in later writers. (ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς). ἔφθην is the *older* aorist : but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. (B.)

<sup>h</sup> λανθάνω, λήσω, λέληθα. ἔλαθον. (See 156.)

<sup>i</sup> Often ᾗ τ' εἰ. (See 371.)

- 2) am concealed from *others* doing it =  
do it *without being observed; secretly;  
without being seen or discovered.*
- d) ἔφθην αὐτοὺς ἀφικόμενος, *I arrived before  
them. ἔφθην ἀφικόμενος,<sup>k</sup> I arrived first.*
- e) οὐκ ἂν φθᾶν οἱ ποιῶν τοῦτο, *you cannot  
do this too soon.*
- f) οὐκ ἂν φθᾶν οἱ ποιῶν τοῦτο; *won't you  
do this directly? = do it directly.*
- g) λέγε φθᾶς, *speak quickly; at once.*  
ἀνύσας<sup>l</sup> τρέχε, *run immediately.*

## 243. VOCABULARY 41.

## PREPOSITION ἀπό.

Signification, *from*; governs the *genit.*

To fight <i>on horseback</i> ,	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of them- selves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνδρῶν ἐτέρων.
Openly,	ἀπὸ τοῦ προφανοῦς (from <i>adj. προφανής</i> ).

## PREPOSITION πρό.

Signification, *before* (of time, place and preference), *in  
behalf of, for*: governs *genit.*

<i>For</i> (=in behalf of) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιεῖσθαι ( <i>to value before, i. e. more than, much. See 282</i> ).
To choose war <i>before</i> , in preference to, <i>peace.</i>	πρὸ εἰρήνης (for which ἀντί is used in 213, e).

<sup>k</sup> ἰκνέομαι (commonly ἀφικνέομαι), ἵζομαι, ἵγμαι. ἰκόμην.

<sup>l</sup> From ἀνύειν or ἀνύτειν, *to accomplish.*

*Exercise 46.*

244. The physician happened to be present. You cannot punish the boy too soon (242. *e*). The enemy arrived at<sup>m</sup> the city before us. Go away immediately (242. *g*). Won't you go away directly (242. *f*)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplites were drawn up before the king himself. He is too sensible<sup>o</sup> to choose war before peace. He has done supper. Speak at once (242. *g*), if it is agreeable<sup>o</sup> to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclides had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*<sup>70</sup> they may not be injured. *Having done supper*, they practised equestrian exercises.

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§ 42. *The Genitive Absolute, &c.*

245. *a*) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as we should express by *when, after, since, as, because, though, if, &c.*

246. *b. c*) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

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<sup>m</sup> *eis*, if they went into it.

247. *d*) When the time relates to a *person*, *ἐπί* is generally expressed.

248. *e*) When a *motive* is attributed to *another person*, the particle *ὥς* is generally used with the *gen.* or *acc.* absolute.

249 *a*) *ἐμοῦ καθεύδοντος*, whilst *I was asleep*. *τούτων οὕτως ἔχόντων*, *this being the case*; or, *as this is the case*.

*b*) *διὰ τί μένεις, ἔξ' ὃν ἀπιέναι*; *why do you remain*, when you are at liberty *to go away*?

*c*) So *δέ ον ἀπιέναι*, when, whereas, &c. you ought *to go away*. *δόξαν<sup>a</sup> ἡμῖν ἀπιέναι*, when we have determined *to go away*. Also *δόξαν ταῦτα<sup>o</sup>*, *this being determined*.

*d*) *ἐπὶ Κύρου βασιλεύοντος*, *in the reign of Cyrus*.

*e*) *εἰσιώπα ὥς πάντας εἰδότας* (or *πάντων εἰδόντων*), *he held his tongue*, as supposing that all knew.

## 250. VOCABULARY 42.

*Words used in Nomin. Absolute.*

When or whereas it was said or told,

*εἰρημένον.*

It being disgraceful, possible, impossible, plain or evident,

*αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὄν.*

There being an opportunity, when I may or might,

*παρόν.<sup>p</sup>*

It being fit or incumbent,

*προσῆκον. προσήκει (dat.)* it belongs to. *οἱ προσήκοντες*, those that *belong* to us = *relations*.

When, whereas one ought, *δέον.*

<sup>a</sup> So *δοκοῦν, δεδογμένον*.

<sup>o</sup> Also *δόξαντος τούτου, δοξάντων τούτων*, and *δόξαντα ταῦτα*.

<sup>p</sup> *ἔστιν, ἔνεστι, πάρεστιν, ἔξεστι, &c.* *πράττειν*, all signify, *one can or may*: but *ἔνεστι* relates to *physical possibility* (it is *possible*): *ἔξεστι* to *moral possibility* (it is *allowed*): *ἔστι* and *πάρεστι* stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. (B.)

As far at least as this is concerned,  
as far as depends on this,

τούτου γε ἕνεκα.

For the sake of,

χάριν (with *gen.* = *propter*; but χάριν ἐμὴν, *for my sake*).

After the manner of a dog,  
like a dog,

κυνὸς δίκην.

Without,

ἄνευ (*gen.*)

For any thing the other  
heavenly bodies could do  
to prevent it,

ἕνεκα τῶν ἐτέρων ἄστρον.

### Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it*. Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak*? Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,<sup>66</sup> we will go away. I hope that we shall thus arrive before<sup>77</sup> the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (α) *to combat* the boy's disorder. If you act unjustly towards your slaves, know<sup>74</sup> that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might have chosen peace*? He told me that all were permitted to go in to the general, whenever he was at leisure.

† It being told.

\* "To combat" — is understood in the participle

*Exercise 48.*

252. Cyrus *evidently*<sup>73</sup> desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.<sup>77</sup> The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.<sup>83</sup> The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing<sup>78</sup> that all felt grateful to Xenoclide.

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§ 43. *The Relative.*

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 258. *c*), the *fut. indic.* [or the *subjunctive* <sup>1</sup>].

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

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<sup>1</sup> 'Conjunctivus cum pronominiibus adverbisve relativis consociatus nonnisi in veterum epicorum sermone *fini indicando* inservit.' (Herm. ad Œd. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read *ὅπως* in the passage of Thucydides, 258. *c*.



Obs. 3. ὅδε is not used as a *mere* antecedent to the relative, but οὗτος, which is not so strongly demonstrative.

254. *d*) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. *e*) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

256. *g*) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. *g*) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 258. *g*, ex. 2), or has been before mentioned, as in 258. *h*.

In (258. *h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. *a*) θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως, *you act strangely in giving us nothing.*

*b*) ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, *they pronounced the mother happy in having such children.* (Here οἷων = ὅτι τοιούτων.)

*c*) ἡ ναὺς πρεσβεῖς ἄγει, οἵπερ τὰ σφέτερα φράσωσιν,\* *the ship is bringing ambassadors to make (or, that they may make) their own statement.*

ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).*

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\* More probably, φράσουσιν. (Krüger.)

- d) οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *This is the man*  
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

### ATTRACTION OF RELATIVE.

- e) μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις,  
*you give him a portion of the food which*  
*you have yourself.*
- f) τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος δῶ, *we will*  
*confide in any general whom Cyrus may*  
*give us* \* (for ὃν ἂν†).
- g) ἀπολαύω ὧν ἔχω ἀγαθῶν, *I enjoy the good*  
*things I possess.* μεμνημένος ὧν ἔπραξε,  
*remembering what he had done.*
- h) μετεπέμπετο ἄλλο στρατεύμα, πρὸς ᾧ πρόσθεν  
*εἶχε, he sent for another army, in ad-*  
*dition to the one he had before.*

### 259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ἢ, ον.
To act strangely,	θαυμαστὸν ποιεῖν.
Corn, (food for man in gen- eral,)	σίτος.‡
Ambassador,	πρέσβυς, εως, ό.
To send for,	μεταπέμπομαι.
To enjoy,	ἀπολαύω.‡

### PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = *in*, answer to *where?*—governs *dat.*

ἀνά = (properly) *up* : *in, on, through* (of a large space of time)—governs *accus.*

εἰς = *into, towards, against, in reference to*—governs *accus.*

\* *Dederit.*

† See 94.

‡ This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from*; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

‡ *Plur.* often σῖτα in Att. Greek, which is also found in Herodotus.

‡ ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλουνον, *aor.* ἀπέλυνσα, though no simple verb is found. ἀπήλουνον, ἀπήλυνσα are later forms.

The first of all,	ἐν τοῖς πρώτοις. <sup>z</sup>
It depends upon you,	ἐν σοὶ ἔστι.
Through the whole country,	ἀνὰ πᾶσαν τὴν γῆν.
Through the whole day,	ἀνὰ πᾶσαν τὴν ἡμέραν.
Every day,	ἀνὰ πᾶσαν ἡμέραν.
Every year,	ἀνὰ πᾶν ἔτος.
By fives, or five and five,	ἀνὰ πέντε.
To attend a master,	εἰς διδασκάλου φοιτᾶν <sup>γ</sup> (οἰ- κίαν understood).
To send (a boy) to a mas- ter,	εἰς διδασκάλου πέμπειν.

## Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. *b*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. *h*). This is the hare you saw (258. *d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. *g*). Receive the good things you desire (258. *g*). I have a stick *to beat* you *with* (258. *c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.<sup>76</sup> Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would* choose<sup>81</sup> peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they

<sup>z</sup> This phrase is elliptical: ἐν τοῖς πρώτοις παρήσαν=ἐν τοῖς παροῦσιν πρώτοι παρήσαν. *Thuc.* uses ἐν τοῖς even with a *fem.* superlative. (See iii. 81.)

<sup>γ</sup> Properly, *to go frequently into his house.*

are despised<sup>74</sup> by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not \* your brother's. The boy attends no master. We send our boys to masters.

*Exercise 50.*

261. I repented of having flogged<sup>74</sup> the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were-there.<sup>1</sup> He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*<sup>37</sup> *but for*<sup>39</sup> her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced<sup>74</sup> in the wealth of the citizens.<sup>5</sup> I am ashamed of being glad<sup>74</sup> that my daughter is beautiful.<sup>5</sup> He is *evidently*<sup>73</sup> vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. c) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

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§ 44. *The Relative continued.*

262. a) When the relative, with such a verb as *to be*, *call*, *believe*, &c. stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

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\* *οὗ* should stand last : it then takes an accent (*οὗ*).

263. *b)* ἔστιν-οἱ<sup>a</sup> = ἔνιοι, *some*, and may be declined throughout:—

N. ἔστιν οἱ, ἔστιν αἱ, ἔστιν ἄ.

G. ἔστιν ὧν.

D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἰς, &c.

264. *c)* In the same way ἔστιν ὅτε = *sometimes*; ἔστιν ὅπου, *somewhere*, &c.

265. *d)* So also ἔστιν with ὅστις is used as an interrogative.

266. *e)* ἐφ' ᾧ or ᾧτε is, '*on condition that*,' with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative ἐπὶ τούτῳ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

267. *g)* ἀνθ' ὧν, *because, for* (= ἀντὶ τούτου ὅτι).

<sup>a</sup> It may, however, be used in its proper meaning: '*in return for those things which*,' &c.

268. *h)* εἴ τις<sup>b</sup> does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (= *all that*).

269. *a)* φόβος, ἣν αἶδῶ καλοῦμεν, *the fear which we call bashfulness.*

*b)* ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, *from some of the cities in Sicily.*

*c)* οὗσπερ εἶδον ἔστιν ὅπου, *whom I saw somewhere.*

*d)* ἔστιν οὗστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; *are there any persons whom you have admired for their wisdom?*

*e)* λέξω σοι, ἐφ' ᾧ σιγήσει, *I will tell you, on condition that you will hold your tongue.*

*f)* ὑρέθησαν ἐφ' ᾧτε συγγράψαι νόμους, *they were chosen on the condition that they should draw up laws* (i. e. *to draw up laws*).

<sup>a</sup> For '*sunt qui dicant*' the Greeks said, ἔστιν οἱ λέγουσιν, or εἰσὶν οἱ λέγοντες, or εἰσὶν οἱ λέγουσιν. Examples of the last construction are *not* uncommon. (Kr.)

<sup>b</sup> τις *indef.* has *gen.* του, *dat.* τῷ (both *enclitic*), for τινός, τινί. So ὅστις has ὅτου, ὅτῳ.

- g) χάριν σοι οἶδα ἄνθ' ὃν ἦλθες, *I feel thankful to you for coming.*  
 h) ἐφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

## 270. VOCABULARY 44.

To be banished,	φεύγειν. <sup>c</sup>
To return from banishment,	κατέρχομαι, κάτειμι.
To wound,	τιτρώσκω. <sup>d</sup>
Some,	ἔστιν οἷ.
Somewhere,	ἔστιν ὅπου.
Sometimes,	ἔστιν ὅτε.
Hold my tongue,	σιγάω. <sup>e</sup>

## PREPOSITION διά.

Governs *accus.* and *genitive*.

Signification : (with *gen.*, 'through,' of space of time; and of *means*.

" (with *accus.*) 'on account of;' also, through, of a cause.

On your account,	διὰ σέ.
After a long time,	διὰ πολλοῦ χρόνου: also, διὰ χρόνου, after some time.
Every five years,	διὰ πέντε ἐτῶν. <sup>f</sup>
To pity,	δι' οἴκτου ἔχειν.
To be angry with,	δι' ὀργῆς ἔχειν.
To be at enmity with,	δι' ἐχθρας γίνεσθαι τινί. <sup>g</sup>
At a little, at a great distance,	δι' ὀλίγου, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

• φεύγειν is used for φυγεῖν, to be in banishment. (Heindorf.)

<sup>d</sup> τιτρώσκω, τρώσω, &c.

• *Fut.* generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

<sup>f</sup> Also διὰ πέμπτου ἔτους and διὰ πέμπτων ἐτῶν.

<sup>g</sup> So διὰ φιλίας ἵναί τινι. (Xen. Anab. iii. 8.)

## Exercise 51.

271. I deem you happy in having received<sup>80</sup> such good things. Most men *evidently desire*<sup>78</sup> the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (269. d) you have praised for<sup>a</sup> his forwardness? I will endeavour to do this so that (211) even you shall praise<sup>1</sup> me. I *would choose* liberty before all the good things I possess (258. g). He chose war, *when he might* have peace. Xenocles was chosen general, *with three others*.<sup>21</sup> I rejoice to have been elected<sup>74</sup> general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you<sup>74</sup> after some time. Know that it is through the gods<sup>k</sup> that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

## § 45. ὁ οἶος σὺ ἀνὴρ.

272. The relative adjectives, οἶος, ὅσος, ἥλίχος, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb εἰμί with an express

<sup>a</sup> Gen.—αἰνέω takes acc. of person, gen. of thing.

<sup>1</sup> Infin. pres.

<sup>k</sup> i. e. *know, doing well* (nom. partic.) *through the gods*. The other sentences of this kind (having 'it is' followed by 'that') are to be turned in the same way.

subject stands in the relative sentence; as, ἔραμαι οἶον σοῦ ἀνδρός, for ἔραμαι ἀνδρὸς τοιούτου οἶος σὺν εἶ.

OBS. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adjunct., by attraction, in the case of the preceding substant. The verb of the relative sentence (εἰμί) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

OBS. 2. In this construction, ὅσος follows such words as θαυμαστός, πλεῖστος, ἄφθονος: and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

273. a) G. ἔραμαι οἶον σοῦ ἀνδρός, *I love* such a man as you.

D. χαρίζομαι οἷῳ σοὶ ἀνδρί, *I gratify* such a man as you.

A. ἐπαινῶ οἶον σὲ ἄνδρα, *I praise* such a man as you.

b) N. ὁ οἶος σὺν<sup>1</sup> (ἀνίρ), such a man as you.

G. τοῦ οἶον σοῦ (ἀνδρός), of such a man as you, &c. &c.

c) θαυμαστὸν ὅσον προὔχώρησε, *he made* astonishing progress.

d) θαυμασίως ὡς ἄθλιος γέγονε, *he has become* surprisingly miserable.

## 274. VOCABULARY 45.

To love,	ἐράω. <sup>m</sup>
To gratify,	χαρίζομαι.
Advance, make progress,	προχωρέω.
To leap,	ἄλλομαι. <sup>n</sup>
To throw,	ρίπτω.
The truth,	τὸ-ἀληθές (ἀληθής, true; ἀλήθεια, truth).

<sup>1</sup> περί is often added: οἱ οἱοί περ ἑμεῖς ἄνδρες.

<sup>m</sup> ἐράω, poet. ἔραμαι, ἐρασθήσομαι, ἡράσθην (gen.) love. (See Index.)

Pres. pass. ἐρῶμαι, (ἐρᾶσθαι, ἐρώμενος), to be loved.

● ἄλλομαι, ἀλοῦμαι. Aor. 1. ἠλάμην with α in the moods, aor. 2. ἠλόμην with α. Aor. 1. should probably be preferred for indic. and part.; aor. 2. for optat. and infin. (B.) Hermann rejects the indic. and imper. of aor. 2.



True happiness,	ἡ ὡς ἀληθῶς εὐδαιμονία.
To dwell,	οἰκέω.
Miserable, wretched.	ἄθλιος, α, ον.

## PREPOSITION, κατὰ.

Properly κατὰ signifies a motion from a higher place *downwards*: and governs the *genit.* and *accus.*

With *genit.* it means, *down from*, down, *under*; but more commonly *against*, with verbs of *speaking*, *thinking*, &c.

With *accus.* it means, *at*, *by*, *near*, *during*, in an indefinite way; also, *according to*, and with the distributive sense of our '*by*' (*by twos*, &c.)

According to reason,	κατὰ λόγον (also with <i>gen.</i> "in proportion to").
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During, in, or at the time of the disease,	κατὰ τὴν νόσον.
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In villages,	κατὰ κώμας ( <i>vicatim</i> ).
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Two by two,	κατὰ δύο.
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In all respects,	κατὰ πάντα.
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Sensual pleasures,	αἱ κατὰ τὸ σῶμα ἡδοναί.
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According to Plato,	κατὰ Πλάτωνα.
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## Exercise 52.

275. They cling to sensual pleasures, because<sup>71</sup> they have never tasted true happiness. They are too wise<sup>66</sup> to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would<sup>67</sup> very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very

wretched, *unknown to himself*.<sup>76</sup> I cannot gratify a man like you *too soon*.<sup>77</sup> Will you not gratify a man like me *directly*?<sup>77</sup> Sophroniscus, *as* being selfish, obliged nobody, *willingly at least*.<sup>45</sup> All men, *so to say*,<sup>46</sup> like to oblige such men as you. All men, *so to say*, rejoice in praising<sup>77</sup> such a man as you are. These things happened *in the time* of the disease. I know that they dwell<sup>74</sup> in villages. The eagle has wings *in proportion* to its body. To live according to reason is a different thing (from living °) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).<sup>α</sup>

#### § 46. οὐδεὶς ὅστις οὐ.

276. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: βῆναι κεῖθεν, ὅθεν περ ἦκει (for κεῖσε).

277. N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὅντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

#### 278. VOCABULARY 46.

To laugh at,

καταγελάω.<sup>ρ</sup>

• The *art.* must be expressed, though the *inf.* is to be omitted,

ρ γελάω, -ασομαι, but ἐγέλασα. Short *a*.

To answer,	ἀποκρινομαι. <sup>α</sup>
To weep for,	κατακλαίω.
Especially,	ἄλλως τε καί (both other- wise and also).
There is nothing like hear- ing,	οὐδὲν οἶον ἀκοῦσαι.
As fast as they could,	ὥς τάχους εἶχον. <sup>β</sup>
The agricultural popula- tion,	οἱ ἀμφὶ γῆν ἔχοντες.

## Exercise 53.

279. There is no one who would not weep for *such men as you*.<sup>55</sup> There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present<sup>α</sup> whom he had not plotted against. I act strangely *in not gratifying*<sup>79</sup> a man like you.<sup>55</sup> I know *that I shall love*<sup>74</sup> a man like you. I am ashamed *of having plotted*<sup>74</sup> against a man like you. He *evidently wished*<sup>73</sup> to oblige such men as you. That *is* a hard thing, and for a man like me at least,<sup>†</sup> impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hear-  
ing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

<sup>α</sup> Aor. 1. ἀποκριθῆναι is *passive*, from ἀποκρίνω (*secerno*), except in late writers, who use it for ἀποκρίνασθαι. (B.)

<sup>β</sup> Gen. of τάχους.

<sup>γ</sup> Put the *partic.* after the negatives. Οὐδενὸς δτου οὐ πάντων ἀν ὅρων καθ' ἡλικίαν πατήρ εἶην. (Plato, Protag. 317. c.)

<sup>δ</sup> οἶω γε ἐμοί.

## § 47. οἶος. δέω. μέλλω.

280. *a. b)* οἶος with the infinitive implies great *fitness* or *ability* in a thing: τέ is usually joined with οἶος in this signification; as οἶός τε εἰμὶ ποιεῖν, *I am the man, the fittest one to do it, I am able to do it, can do it.* Without the infinitive, with neuter, οἶον denotes *possibility*.

281. *c. d)* δέω with ὀλίγον, πολλοῦ, &c. is used both personally and impersonally, in the meaning of *I want* but little of, *am far from doing*, &c.: impers. πολλοῦ δεῖ, *there wants much, far from it*; ὀλίγον δεῖ, *there wants little, all but*, &c. Sometimes δεῖν is omitted with ὀλίγον, &c.

282. *e. f)* μέλλω is followed by an *infin.* of the *future*, *present*, or *aorist*.

Obs. The *future infin.* is the *most*, the *aorist* the *least common*.<sup>u</sup> (P.)

283. *a)* οἶός τε εἰμὶ, *I am able* (i. e. *am such as to do a thing*). οἶον τε ἐστὶ, *it is possible*.

*b)* οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, *our front teeth are adapted for cutting*.

οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, *he was not of a character<sup>v</sup> to do anything whatever for the sake of gain*.

<sup>u</sup> There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often is in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. (B. ad *Plat. Crit.* 14. 3.)

<sup>v</sup> Or, *was not a man to, &c.*

- c) ὀλίγον δέω δακρῦσαι, *I could almost cry; or am near crying.*  
 ὀλίγον δεῖν ἐδάκρυσα, *I was near crying.*  
 ὀλίγον πάντες, nearly all (δεῖν omitted).  
 τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις ἄν, *for a man would not assert that, far from it.*
- d) δυοῖν δέοντα \* εἴκοσι, *eighteen.*
- e) μέλλω γράψαι, γράφειν, γράψαι, *I am going to write.*
- f) εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to become a philosopher.*

## 283\*. VOCABULARY 47.

Cry, shed tears,	δακρύω.
I am far from,	πολλοῦ δέω.
Nearly, almost,	ὀλίγον δεῖν (used as an <i>adverbial</i> phrase; or ὀλίγον only).
Far from it,	πολλοῦ δεῖν.
Am going to,	μέλλω (also, <i>am likely to</i> , and <i>am to</i> , &c.)
To gain,	κερδαίνω.
Gain,	κέρδος, εὐς, τό.
Stove,	κάμινος, οὐ, ἥ.
Mostly,	τὰ πολλά.
Front (adject.),	ὁ πρόσθεν.

## PREPOSITIONS, ἀμφί, περί.

Govern *genit.*, *dative*, and *accus.*

Signification: ἀμφὶ or περὶ τόν, ‘*about*,’ in answer to both *where?* and *whither?* ἀμφὶ or περί τι or τινὰ ἔχειν or εἶναι is, *to belong to*,\* *to be*, or *be employed about*.

\* The construction δυοῖν δεόντων has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπεισπλεῖ δυοῖν δεύουσιν εἴκοσι ναυσίν, where δεύουσιν is undoubtedly the proper reading. (Krüger)

\* οἱ ἀμφὶ (or περὶ) Ἄνυτον, *Anytus and his followers or party*: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

περὶ τῷ denotes *care about*: it follows verbs of *fearing* (δεδιέναι), *being at ease about* (θαρόειν), &c.

ἀμφί and (more commonly) περὶ τοῦ are *of, about (de)* as in 'to *talk about*.' Also, φοβεῖσθαι, φιλονεικεῖν (*to contend*) περὶ τινος.

περὶ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, *to value highly, to make a great point of, or attach great importance to.*

### Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large<sup>12</sup> front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed *with (part.)* nineteen ships. It is not possible that one man *should* ever *do*<sup>37</sup> all this. You will not escape from (86\*. *b*) death. He is<sup>\*</sup> mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this<sup>41</sup> by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this.<sup>41</sup>

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<sup>37</sup> So περὶ πλείονος, πλείστον, &c. περὶ μικροῦ. (See 243.)

<sup>\*</sup> ἔχω.

## § 48. ὅπως. οὐ μή.

285. *a. b)* ὅπως,<sup>a</sup> when it refers to the *future*, has either the *subj.* or the *future indic.*,<sup>†</sup> and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. *c. d)* The verb on which the sentence with ὅπως depends is often omitted.

REM. This construction is equivalent to an *energetic imperative*. — ὅρα or ὁράτε may be supplied.

287. οὐ μή,<sup>b</sup> with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οἱ (δέος ἐστὶ) μὴ . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

REM. 2. Elmsley says: “οὐ μὴ cum futuro *retantis* est, cum subjunctivo vero *negantis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the *μή* to the verb. Thus οὐ μὴ λαλήσεις; = *will you not not-talk?* = *will you not hold your tongue?* = *hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing *δέος ἐστὶ*, or some such phrase, understood.

287\*. *a)* φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

*b)* συνεβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχη, *he advised them to do this, that the provisions might hold out.*

<sup>a</sup> ὅπως is properly ‘*how*,’ and it cannot be used for ‘*that*,’ except where for ‘*that*’ we might substitute ‘*that by this means*,’ or ‘*that so*.’ With the *future indic.* it is always strictly ‘*how*,’ ὅτω τρόπῳ.

<sup>†</sup> The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

<sup>b</sup> Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. i. sic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

- c) ὅπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man.*  
 d) ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἔβλαψεν, *be sure not to do what has often been detrimental to you.*  
 e) οὐ μὴ λαλήσεις; *do not chatter pray.* οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

## 288. VOCABULARY 48.

To bethink myself, consider, take care,  
 Talk, chatter,  
 Whilst he was walking,  
 Nevertheless,  
 To be at dinner,

φροντίζω.

λαλέω.

μεταξὺ περιπατῶν.

ὁμως.

δειπνέω (δειπνον, *cæna*, the principal meal of the day taken towards evening).

## PREPOSITION ἐπί.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of 'on': as ἐφ' ἵππου ὀχεῖσθαι: ἐφ' ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφον τινά, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched *to Sardis*, ἐπὶ Σάρδεων.

They sailed *to Chios*, ἐπὶ τῆς Χίου.

*Towards home*, ἐπ' οἴκου.

ἐπί with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim* or *condition* (266), and the *being in one's power* (65).

ἐπί with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for } (to *effect* it), ἐλθεῖν ἐπὶ τούτῳ.  
 this, } (to *fetch* it), “ “ τοῦτο.



To be drawn up four deep,	ἐπὶ τεττάρων τετάχθαι.
To be named after a person,	ὄνομα ἔχειν ἐπὶ τινος.
To endure a thing <i>for the sake of praise</i> ,	ἐπ' ἐπαίνῳ.

## Exercise 55.

289. Be sure to be here yourself (287\*. *d*). Take care that your children may be as good<sup>c</sup> *as possible*<sup>62</sup> (287\*. *a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplitēs were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplitēs. He said that these things *were not in his power*.<sup>26</sup> They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character<sup>88</sup> to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) *to be slaves* (227. *b*). He says that *he* dwells close by the river. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was *of a superhuman size*.<sup>69</sup> He said that he had suffered things *too great* for tears.<sup>59</sup> Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

## § 49. μή. μὴ οὐ.

290. *a. b*) After expressions of *fear, solicitude, uncertainty, &c.* μή is used with the *subjunctive* or *indic.*

**Obs.** The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c. *has* or *will really* come to pass. Of course the *subj.* becomes the *opt* in connection with *time past*, and in a *dependent proposition*. (70, 71.)

291. c) The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*

292. f. g) μή οὐ is also used with the *infin.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving*, &c. when they have a negative with them; if not (as in 293. e), they are used with μή, where *we* use *no* negative.†

2) After such expressions as δεινὸν εἶναι, αἰσχρόν or αἰσχύνην εἶναι, αἰσχύνεσθαι.

3) After such negative expressions as, to be *unable, impossible, not right*, &c.

4) μή οὐ is also sometimes used with the participle<sup>d</sup> and with ὥστε and *infin.*, after negative expressions.

293. a) δέδοικα μή θάνω, *I fear that I shall die.*

δέδοικα μή οὐ θάνω, *I fear that I shall not die.*

b) φοβοῦμαι μή εὕρῃσόμεν, *I fear we shall find.*  
φοβοῦμαι μή ἀμφοτέρων ἡμαρτήκαμεν, *I fear that we have missed (lost) both.*

c) ἀλλὰ μή οὐκ ἦ διδακτόν, *but perhaps it is a thing that cannot be taught.*

d) εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μή οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) ἀποκωλύσαι τοὺς Ἕλληνας μή ἐλθεῖν, *to prevent the Greeks from coming.* ἡρνοῦντο μὴ πεπτωκέναι, *they (denied that they had fallen) said that they did not fall.* ἀπιστοῦντες αὐτὸν μὴ ἥξειν, *not believing that he would come.*

† But the μή is not always expressed after verbs of *hindering, preventing*, &c. σχήσω σε πηδᾶν, &c.

<sup>d</sup> Thus δυσάλητος γὰρ ἄν | εἶην τοίανδός μὴ οὐ κατοικτεῖρων ἔδραν (Soph. Ant. 96.)

f) σὺ γὰρ ὑπέσχου ζητήσῃν,<sup>c</sup> ὥς οὐχ ὅσιόν σοι ὄν  
μὴ οὐ βοιθεῖν δικαιοσύνη, *for you prom-  
ised to investigate it (with us), as hold-  
ing it impious in you not to come to  
the assistance of justice.*

g) οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημέ-  
νος μὴ οὐκ ἐπαινεῖν, *I can neither not re-  
member him, nor remembering not  
praise him.*

### 293\*. VOCABULARY 49.

Capable of being taught,  
that can be taught,

διδασκτός, ἢ, ὄν.

Science,

ἐπιστήμη, ης, ἢ.

Know, know how,

ἐπίσταμαι.

To fall into a person's  
power or hands,

γίγνεσθαι ἐπὶ τινι.

To prevent a person,

ἐμπόδων εἶναι μή, or after  
*negatives* or in ques-  
tions implying a nega-  
tive, μή οὐ. ἐκποδών is,  
*out of the way of.*

Right, lawful (as deter-  
mined by *divine* or *natural* laws.

ὅσιος:<sup>e</sup> δίκαιος, α, ον, (of  
what is permitted by  
*human* law.

Fall,

πίπτω.<sup>b</sup>

Hinder, prevent,

κωλύω, ἀποκωλύω.

To deny,

ἀρνέομαι.

Fear,

δείδω.<sup>i</sup>

Suspect,

ὑποπτεύω (*accus.* of person).

### PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*

<sup>c</sup> 282, note c.

<sup>i</sup> ἐπίστημαι, ἐπιστήσομαι, ἠπιστήθην. *Imp.* ἠπιστάμην. 2 *sing. pres.* ἐπί-  
στι . . .

<sup>e</sup> But as opposed to ἱερός, ὅσιος relates to *man*, i. e. to *natural* laws:  
hence ἱερὰ καὶ ὅσια, 'divine and human things'

<sup>b</sup> πίπτω, πεσοῦμαι, πέπτωκα. ἔπεσον.

<sup>i</sup> δείδω, δέισομαι, δέδοικα and δέδρα (both with meaning of *pres.*) *Aor.*  
1. ἔδρα.

Signification: with *accus.*, *after*.

“ “ with *genit.*, *with*.

“ “ with *dat.*(only in the poets), *among*, *inter*.

*Exercise 56.*

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either go or stay* (110). I knew that they would prevent<sup>74</sup> the king from coming (293. *e*) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. *e*) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They sent out *men to prevent them*† from coming into the country.

§ 50. μή with *Relatives, the Infinitive, &c.*

295. *a. c*) μή is used in *relative* sentences and with *participles, adjectives, &c.*, whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.

Hence relative sentences, participles, and adjectives take μή,

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† See 238\*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but individuals of a *class*.<sup>k</sup>

296. *d*) The infinitive generally takes μή, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. *b*) With ὥστε<sup>1</sup> the *infinitive* takes μή, the *indicative* οὐ.

298. *a*) τίς δὲ δοῦναι δύναται ἑτέρῳ, ἃ μὴ αὐτὸς ἔχει;  
*but who can give to another what he has not got himself?*

*b*) ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them, so that the army could not advance further (any longer).*

*c*) οὐδεὶς . . . ὅστις μὴ παρέσται, *no one who shall not be present (or, who is not present).<sup>m</sup>*  
ὁ μὴ πιστεύων, *he who does not believe.*  
τὰ μὴ καλά, *dishonorable things.*

*d*) τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong (an unholy thing) not to honour old men.*

*e*) μὴ γένοιτο,<sup>n</sup> *may it not be so!* μὴ ἴδοις τοῦτο, *may you never see this!*

<sup>k</sup> The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular* sense; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

<sup>1</sup> Or ὡς, which is used (though less frequently) in the same way.

<sup>m</sup> In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. *We* generally do not. Thus in the example we should say, '*a man who is not present*,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

<sup>n</sup> Translated by '*God forbid!*' in the English Bible.

## 299. VOCABULARY 50.

One who has slain a man with his own hand, the actual murderer,	αὐτόχειρ, ρος, ό et ή (one ter- min.)
Wrong, wicked, impious,	ἀνόσιος, ος, ον. (See 293*.)
Security, safety from dan- ger,	ἀσφάλεια, ας, ή.
Safe,	ἀσφαλής, ής, ές.
To be in safety, to be safe,	έν τῷ ἀσφαλεῖ εἶναι.
Voluntarily,	ἐθελοντής, ° οὔ, ό.
Lazy, idle,	ἀργός, ός, όν (from ἀ, ἔργον).

## PREPOSITION παρά.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. παρά with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among* &c. as ἔστη παρά τῷ βασιλεῖ, "he stood in the king's presence;" παρ' ἐμοί, "in my opinion" (*meo judicio*.)

Besides his bread,	παρά τὸν ἄρτον.
Beyond, more than the others,	παρά τοὺς ἄλλους.
Against the laws of the gods,	παρά τοὺς τῶν θεῶν θεσμούς.
Contrary to or beyond what was expected,	παρά δόξαν.

## PHRASES.

I had a narrow escape from death,	παρά μικρὸν ἦλθον ἀπο- θανεῖν.
I had a narrow escape,	παρ' ὀλίγον διέφυγον.

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° Properly, as a volunteer.

*Exercise 57.*

300. He who (*p*) does not love his father, is impious. I fear it may be impious not to honour old men. No one who is not present (298. *c*), shall receive money. I entreat you not to stay. The sons of the Persians *of the present day*<sup>11</sup> pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*.<sup>76</sup> Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise<sup>60</sup> not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would* labour<sup>37</sup> more than the rest. Know that I will incur<sup>74</sup> this danger with you (*pl.*) Besides his bread he has wine. I am conscious<sup>73</sup> of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*.<sup>45</sup> I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*<sup>42</sup> one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (293. *e*) the actual murderers. I suspect<sup>p</sup> that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (99) or not?

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§ 51. *Some Adverbs of Time, &c.*

301. *a*) Some adverbs govern a noun in the same case as the adjectives from which they are derived.

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<sup>p</sup> ὑποπτεύω is followed by *acc.* and *infin.*, or (when it implies, *fear*) by *μή*. ὑποπτεύσας μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη, &c. (Xen. An. iii. 1, 53)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἅμα ὁμοῦ, *together*:—ἅμα, (or ὁμοῦ) τοῖς ἄλλοις.

303. b) ὥς, as a preposition (= πρὸς), is only joined to *persons*.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἄχρι or μέχρι, ἕως<sup>a</sup> and ἔστε, both in the sense of ‘*until*,’ and in that of ‘*as long as*,’ govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἄν in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἄν<sup>r</sup> will be used in connection with *pres.* or *future* time; the *optative*,<sup>s</sup> in connection with *past* time and the *oratio obliqua*.

307. e) πρίν, as being a *comparative*, takes ἦ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἄν, if the event is *future*.

Hence the *subj.* with ἄν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξιῶς ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves*.

b) εἰσῆλθεν ὥς ἐμέ, *he came in to me*.

<sup>a</sup> μέχρις οὗ is often found: So ἕως οὗ, &c.

<sup>r</sup> With πρίν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἄν. (K.)

<sup>s</sup> And according to Hermann (against Elmsley) *with* ἄν. “Ubi in rectâ oratione πρίν ἄν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἄν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus.” (Præf. ad *Trach.* p. 8.)—Hartung says: “When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἄν may, *whenever one pleases*, be left at his old post.” (*Partikellehre*, ii. 304.)—Poppo, however, rejects ἄν from *Xen. An.* vii. 7, 35. ἰδέοντο μὴ ἀπελθεῖν πρίν ἄν ἀπαγάγοι τὸ στράτευμα (which in *direct* narration would be, μὴ ἀπέλθης πρίν ἄν ἀπαγάγῃς . . . ), a passage quoted by Hartung.



- c) παρέσομαι ὅποτε κελεύσεις, *I will be with you whenever you bid me.*
- d) περιμενῶ ἕως ἃν (or μέχρ' ἃν) ἔλθῃ, *I will wait till he comes (venerit).*  
 ποιήσον τοῦτο ἕως ἔτι ἔξεστι, *do this whilst you still may.*  
 ἔστω (μὲν) αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς οἰκτεῖρων, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.*  
 οὐποτε λήγουσιν ἔστω ἃν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*
- e) πρὶν ἢ ἔλθεῖν ἐμέ (or πρὶν ἔλθεῖν ἐμέ before I came. πρὶν ἃν ἔλθω, *till I come (= till I shall have come; venero).*

## 309. VOCABULARY 51.

Near,	ἐγγύς.
Near the city,	ἐγγὺς τῆς πόλεως.
Apart,	χωρὶς.
Apart from, or without the rest,	χωρὶς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθύς.
Directly or straight to the city,	εὐθὺν ἢ τῆς πόλεως.
Immediately on his arrival,	εὐθύς ἤκων.
From our very birth, as soon as we are born,	εὐθύς γερόμενοι.
Most of all,	μάλιστα πάντων.
Except a very few,	πλὴν πάντων ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

## Exercise 58.

210. Do not go away till I come. I will not cease

<sup>t</sup> Also πρὶν ἦλθον ἐγώ. The preceding clause has often πρόσθεν in it, which makes the πρὶν appear superfluous.

<sup>u</sup> εὐθύς and εὐθύ are no more different words than μέχρ' and μέχρ': but the Attics generally used εὐθύς of time, εὐθύ of place. It is only accidentally, that εὐθύς is identical in form with the masc. adjective.

fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (μέχρ' ) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about<sup>v</sup> till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related<sup>s2</sup> to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about<sup>38</sup> the task. From our very birth we want many things. He died as soon as he was born.

## § 52. On Interrogative Sentences.

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. ἄρα is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

313. The answer 'Yes' is expected by,—

ἄρ' οὐ; ἢ γάρ; οὐ; οὐκ οὐν; ἄλλο τι ἢ;

314. The answer 'No' is expected by,—

ἄρα μή; ἢ πού (num forte?); μή or μῶν; <sup>w</sup>

<sup>v</sup> περιμένω.

<sup>w</sup> μῶν=μὴ οὐν: but the etymology being forgotten, οὐν is sometimes used with it. Also μῶν μή; and μῶν οὐ; the latter requiring an assenting answer (=nonne?).



- h) εἴτ' εἰσίγας Πλούτος ὦν; *and did you then hold your tongue, you Plutus?*
- i) εἴπειτ' οὐκ οἶει θεοὺς ἀνθρώπων τι φροντίζειν; *do you then really not think that the gods regard mankind?*
- k) ἄλλο τι ἢ περὶ πλείστου ποιῇ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; *do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?*
- ἄλλοι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *what! do not the covetous love gain?*

## 319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ἐλεύθερος, α, ον.
Weak, ill,	ἀσθενής, ἡς, ἐς (ἀ, σθένος, strength).
Weakness, infirmity, a complaint,	ἀσθένεια, ας, ἡ.
Fond of gain,	φιλοκερδής, ἡς, ἐς.

## PREPOSITION πρὸς.

Governs *genit.*, *dative*, and *accus.*

Signification: *to, close by*; in answer to *whither?* πρὸς generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* πρὸς also means *towards, against, in reference to, with a view to, in comparison of*.

With *genit.* πρὸς means *from, by* (after *to hear, to be praised or blamed by*, and frequently after the passive verb).

It is also used with *genit.* of *situation* and in *adjurations*.

I am wholly wrapt up in this, πρὸς τούτῳ ὅλος εἰμί.

To pay close attention to one's affairs, πρὸς τοῖς πράγμασι γίνεσθαι.

In addition to this, πρὸς τούτοις.

To fight against a person,	πρὸς τινα.
To calculate with one-self,	λογίζεσθαι πρὸς ἑαυτόν (so with σκέπτεσθαι, σκοπεῖν, to consider).
To be dishonoured by,	ἀτιμάζεσθαι πρὸς τινος.
On the father's side,	πρὸς πατρός.
1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him.	εἶναι πρὸς τινος.

## Exercise 59.

320. Are not these things for our interest rather than for that of our enemies (318. *b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. *c*)? I do not *surely* act insolently do I (318. *e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. *h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you* to strike\* a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to behave-insolently<sup>74</sup> towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenoclide? Do you not think it a most important thing, that your children should be brought up as well as possible (318. *k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are<sup>74</sup> for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear *from our very birth*?<sup>95</sup>

\* Translate as if it were, 'having suffered what do you strike?' &c.

### § 53. Indirect single Questions.

321. *a)* The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ὁ* —, which gives them a connecting power.

Thus from *πόσος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *ὁπόσος*, *ὁποῖος*, *ὅπου*, *ὅθεν*, *ὅπως*, &c.

So *ὅστις*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 72, note *y*.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (*b*), *intermix* the two.

323. *c)* Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

*c)* When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*,<sup>b</sup> and not in the *nominative*.

324. *d)* When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ὁ* —.

325. *a)* οὐκ οἶδα (or οὐκ ἔχω) ὅποι τράπωμαι. (See 72. *b*).  
οὐκ οἶδα ὅστις ἐστί, *I don't know who he is.* οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπραξεν, *I don't know how he did the thing.* ἀπόκριναι ἀνδρείως ὁπότερά σοι φαίνεται, *answer boldly which of the two is your opinion.*

*b)* ἴσμεν ὅσα τέ ἐσσι καὶ ὅποια, *we know both how many they are, and of what kind.*

*c)* ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how many we are? (or how many there are of us?)*

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<sup>b</sup> The accusative is generally retained in the English Bible; "I know *thee*, who thou art," &c.

• See 71. *c*,

d) οὗτος,<sup>d</sup> τί ποιεῖς ;—ὁ, τι ποιῶ ; *you there, what are you doing?—what am I doing?*

### 326. VOCABULARY 53.

#### PREPOSITION ὑπό.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after passive* verbs and active verbs with a passive notion. Also, to express a *cause* ; *from*, *out of*, *through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes instead of the *gen.*, after passive verbs (δαμῆναι ὑπὸ τινι).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die *by the hands of*, ἀποθανεῖν ὑπὸ (*gen.*).

To learn *by compulsion*, ὑπ' ἀνάγκης.

He did it *through* or *from* fear, ὑπὸ δέους (δέος, οὐς, τό).

To be mad from intoxication. ὑπὸ μέθης μαίνεσθαι.

At or about nightfall, ὑπὸ νύκτα (*sub noctem*).

#### Exercise. 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (*p*) that the boy learnt by compulsion. I do not repent of having learnt<sup>74</sup> these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (269. e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.<sup>41</sup> I shall praise (all) whom I see (94. l) marching in good order. How much would your possessions fetch, if they were sold? He says that he

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<sup>d</sup> οὗτος, αὐτη, are used (instead of *voc.*) in exclamations ; *you there!*

will hold his tongue *though he should have* <sup>31</sup> much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.<sup>41</sup> These things happened about the same time.

### § 54. Double Questions.

328. *Direct double questions* are asked by *πότερον* (or *πότερα*)—*ἤ*, less commonly by *ἄρα*—*ἤ*.

REM. *μῶν*—*ἤ* is still less common: *ἤ*—*ἤ* belongs to poetry, especially *epic* poetry.

329. *Indirect double questions* are asked by *εἴτε*—*εἴτε*: *εἰ*—*ἤ*: *πότερον*—*ἤ*.

REM. *ἤ*—*ἤ* belongs to *epic* poetry, though occasionally found in Attic poets. *εἴτε*—*ἤ*, and *εἰ*—*εἴτε*, are also used by poets.

330. a) *πότερον ἔψονται Κύρῳ, ἢ οὐ; will they follow Cyrus or not?*

*πρὶν δῆλον εἶναι . . . πότερον ἔψονται Κύρῳ, ἢ οὐ, before it was known, whether, &c.*

b) *τούτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, attend to this, whether what I speak is just or not.*

c) *σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή, let us consider whether it is likely to be so, or not.*

### 331. VOCABULARY 54.

The road home,	<i>ἡ οἶκαδε ὁδός.</i>
To suffer a thing to be	
done, to allow it to be	<i>περιοράω.<sup>1</sup></i>
done with impunity.	

\* *οἶκαδε* is from the *acc.* of a *shorter* form (such as *οἶξ, οἶκος*) of *οἶκος*. Though *this* form does not occur, several *similar* ones do; e. g. *ἀλκί, κρόκα*, for *ἀλκῇ, κρόκῃ*. (B.)

<sup>1</sup> It takes the *infinitive* if the thing is to be *prevented*; the *participle* if it is to be *avenged*. Of course (by 73, note r) *περιιδεῖν* will be used for *aor.*, *περιιδεσθαι* for *fut.*—The phrase brings to one's mind our 'to



Boldly,	θαρόων (participle).
Restore an exile,	κατάγω.
To pay attention to, to at- tend to,	τὸν νοῦν προσέχειν, or προσέ- χειν only, with <i>dat.</i>
Likely, natural,	εἰκός.*

## Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer<sup>74</sup> their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenoclides was too wise<sup>80</sup> to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*.<sup>89</sup> He says that *he*<sup>72</sup> is not afraid of death. The king sent persons to restore (*the exile*) Xenoclides (238\*, third example).

## § 55. Observations on εἰ, εἰάν.

333. *a)* εἰ is used for ὅτι (*that*, after θαυμάζω, and some other verbs expressive of *feelings*).

*stand by and see*' (a man injured); but it *gets* its meaning in a different way; *i. e.* not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking *round about* an object instead of *at* it. Hence it agrees more nearly with our *to overlook* (an offence).

\* Neut. of εἰκός, *part.* of ἵκω (am like), which has three forms of *part.* ἵκώς, εἰκώς, οἰκώς. (B.)

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

334. *b*) εἰ is (as we have seen, 80) used for '*whether* :'<sup>1</sup> it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying, &c.*

335. εἰάν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

336. *a*) ἀγανακτῶ εἰ οὕτωςι ᾧ ἄ νοῶ μὴ οἷός τ' εἰμι εἰπεῖν, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

θαυμάζω εἰ μηδεὶς ὑμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*

*b*) σκέψαι<sup>1</sup> εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι εἰάν τόδε σοὶ μᾶλλον ἀρέσκη, *see whether this pleases you better.*

μηδὲ τοῦτο ἄρρητον ἔστω μοι, εἰάν σέ πως πείσω, *nor let me leave this unsaid, if I may by any means persuade you (i. e. that I may see whether) I can, &c.*

### 337. VOCABULARY 55.

Am indignant,

ἀγανακτέω (*dative*; but it takes the *accus.* of a *neut. pron.*)

O Athenians,

ὦ ἄνδρες Ἀθηναῖοι.

Please,

ἀρέσκω<sup>k</sup> (*dat.*)

<sup>1</sup> Demonstrative pronouns and adverbs are strengthened by what is called the *ί demonstrativum*, which is a long accented *ι* answering to *-ce* in Lat. Short vowels are thrown away before it. οὕτωςι (*this man here*), οὕτῃ, τουτί, &c. So οὕτωςι.

<sup>i</sup> The Attics use σκοπῶ, σκοποῦμαι, for *present* (not σκέπτομαι), but σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι, from σκέπτομαι, *depon. middle*.

<sup>k</sup> ἀρέσκω, ἀρέσω, &c. *perf. pass.* ἤρεσμαι: ἠρίσθην.

*Exercise 62.*

338. It is this very thing, O Athenians, that I am indignant at,<sup>1</sup> that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.<sup>64</sup> He says that he is of a mild disposition (137. *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. *a*)? Do you know of what kind the laws of the Persians are (323)? *You there*, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.<sup>65</sup> I wonder that you are not able to go in *without being observed*.<sup>76</sup> He says that he is not of a character to do any thing whatever for the sake of gain (283).

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§ 56. *Condensed Questions.*

339. *a. b. c)* By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

REM. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. *a)* τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν;  
*what must they do to recover their ancient virtue?* (or, *by what conduct* can they, &c.?)

*b)* καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then*, what those persons do, to whom *men apply this name?*

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<sup>1</sup> I am indignant at this thing itself.

c) τίνας τούσδ' ὁρᾷ ξένους; who are these strangers whom *I behold*?

### 341. VOCABULARY 56.

With what object in view,	τί βουλόμενος;
By Jupiter,	ἢ Δία, or ἢ τὸν Δία.
No, by Jupiter,	μὰ Δία.
Apollo,	Ἀπόλλων, ὦνος, ὁ.
Neptune,	Ποσειδῶν, ὠνος, ὁ.
Minerva,	Ἀθηνᾶ, ᾤς, ἡ.
Swallow,	χελιδών, ὄνος, ἡ.
Nightingale,	ἀηδών, ὄνος (οῦς), ἡ.
Spring,	ἔαρ, ἔαρος, τό.
Once,	ἅπαξ.
Bring, lead,	ἄγω.
To burn out,	ἐκκαίω.
Peacock,	ταῶς, ὦ, ὁ.

### Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out.<sup>41</sup> He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (*p*) who commits no injury,<sup>r</sup> requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (*ἔγωγε*). Even if

<sup>41</sup> The *art.* is generally used except in *μη* or *μὰ* Δία.

<sup>42</sup> Ἀπόλλων and Ποσειδῶν have *acc.* Ἀπόλλω, Ποσειδῶ, *voc.* Ἀπολλον, Πόσειδον.

<sup>43</sup> χελιδών. V. χελιδοῖ.

<sup>44</sup> ἀηδών, has also G. ἀηδοῦς, V. ἀηδοῖ.

<sup>45</sup> In prose *ἔαρ* is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, ἤρος, ἤρι.

<sup>r</sup> Who injures not at all.

you should be unseen by others, you will at least be conscious<sup>73</sup> yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,<sup>46</sup> are angry (340. b)? He envies every body.<sup>86</sup> By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

### § 57. Various Constructions.

343. a) ἡ μήν is a solemn form of asseveration.

344. b) The *prepos.* σύν is omitted before αὐτῷ, αὐτῇ, &c. which then = *together with, with*.

345. c) ἀμφοτέρων is used *adverbially* (or *elliptically*) by the poets *both; as well—as, &c.* So ἀμφοτέρω is used in reference to *two words*, without being made to conform to them in case.

346. d) When καί refers to ἄλλος, it has the force of *especially, in particular*.

347. e) ἔρχεσθαι, ἵέναι, with *part. fut.*, is *to be going to, or on the point of*.

348. f. g) Sometimes ἔχω makes an emphatic circumlocution with the *past particip.*: and with some verbs (e. g. the 2nd pers. of ληρεῖν, παίζειν, φλυαρεῖν) it is used to make a good-humoured observation.

349. h) φέρων appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame*.

Hence it answers to our *to go and do a* (foolish, impetuous) *thing; to take a thing and fling it away, &c.*

350. a) ἡ μήν ἔπαθον τοῦτο, I protest *that I suffered this*. ὀμνυμι ἡ μήν δώσεῖν, I swear *that I will assuredly give* (or, solemnly swear *that I will give*).

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\* ὀμνυμι, ὀμνῶμαι, ὀμώμοκα. ὥμοσα. Perf. pass. ὀμώμοσμαι, but the other persons and aor. 1. pass. more commonly without the σ.

- b) ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, *the ships were lost together with their crews.*
- c) διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέρω, *distinguished either for wisdom or beauty, or both.*
- d) τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, *he is happy both in other respects and especially in having obedient children.*
- e) ὅπερ ἤα' ἐρῶν, *what I was going to say.*
- f) πάλαι θαυμάσας ἔχω, *I have long been wondering.*
- g) παίζεις ὡς ἔχων, *you are joking.*
- h) ὑπέβαλεν ἑαυτὸν φέρον Θηβαίοις, *he went and flung himself into the hands of the Thebans.*

## 351. VOCABULARY 57.

To swear,

ὄμνυμι (acc. of the god or thing sworn by).

Just as he was,

ἥπερ or ὥσπερ εἶχεν.

## Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.<sup>12</sup> He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (p) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*<sup>13</sup> the general the ships would have been lost, together with their crews. Are you not trying (me),<sup>14</sup> whether I am mad

<sup>12</sup> Imperf. of εἶμι, *ibo.*

<sup>13</sup> παίζω, παίζομαι, -οῦμαι, πέπαισμαι. *ἔπαισα.* Later writers have *ἐπαιξα, πέπαιγμα.* (B.)

<sup>14</sup> *πειράσθαι* takes *gen.*, seldom *acc.* (Thuc. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from \* other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).

### § 58. Various Constructions continued.

353. a) With δίκαιος, ἄξιος, &c., the *personal* construction is preferred to the *impersonal*.

354. b) ὅσον is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεῖν, πρίν) often take the construction with ἤ.

356. e) The verb ποιεῖν is often admitted after οὐδὲν ἄλλο \* ἤ—, ἄλλο τι ἤ—; τί ἄλλο ἤ—; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by ὅτι.

REM. Here the Greek idiom differs from our own: *we* omit 'that' when a person's words are quoted exactly, and insert it when not.

357\*. g) After τί οὐ—; (in questions) the *aor.* appears to be used for the *present*.

358. a) δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν

\* Does he differ from . . . ?)

\* When the ἄλλο is spelt with an *apostrophus* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated ἀλλά, *but*. The accent was dropt, because in some *very similar* phrases the ἀλλ' is ἀλλά: and in some others it is difficult to say whether it stands for ἄλλο or ἀλλά. Wherever it *certainly* stands for ἄλλο, it should retain its accent. (See 364, note a.)

† τί οὐν, ἔφη, οὐ διηγῆσω μοι; *quin tu mihi narres?* "Hæc interrogatio *alacritatem quandam animi et aviditatem sciendi* exprimit." (Weiske.)

- ἐμὲ τοῦτο πράττειν). *it is just (or right) that I should do this.*
- b) ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*
- c) φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*
- d) οὐκ ἂν φθάνοι ἀποθνήσκων, *he will certainly die (or, be killed).*
- e) τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*
- f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*
- g) τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly?*

## 359. VOCABULARY 58.

Give orders, order,	ἐπιτάττω.
Would <i>probably</i> have been destroyed,	ἐκινδύνευσεν ἂν διαφθαρῆναι.
To be the slave of,	δουλεύω.

## Exercise 65.

360. *But for Xenoclide*s, the whole country would *probably* have been ravaged. But *it is just* that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (*p*) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige *such a man as you are*. He answered, I have done more service to the state than

\* That is, *he cannot die too soon* (for die he must). Buttman gives a different explanation.



any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. *b*). Why don't you make me also happy? Why don't you answer? He answered, if Xenoclide's had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

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§ 59. *List of Particles and short connecting and other Phrases.*

Obs. Those with an asterisk cannot stand first in a sentence.

*A.*

361. ἄγε δῆ, 'but come ;' 'come now.'
362. αἰεί (*Ion.* and *poet.* αἰεῖ, αἰέν), *always*.  
ὁ αἰεὶ ἄρχων, *the archon for the time being* : the person who *at any time* is archon.
363. ἀληθές (accented in this way), *ironically, indeed? itane?*
364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, 'nay but, *it's impossible*' (or, why, *it's impossible*). ἀλλὰ βούλομαι, 'well, *I will!*'  
ἀλλά is also our 'but' = 'except' after general

negatives: some case of ἄλλος generally stands in the preceding clause.

ἀλλ' ἢ,<sup>a</sup> *unless, except; nisi.*

ἄλλο τι ἢ (or ἄλλοτι); used as an interrogative particle (316).

ἄλλως τε καί, *especially, in particular.*

365. ἅμα, *at the same time* (as prep. 'together with, dat.) ἅμα followed by καί in the following clause; *as soon as* (omitting the καί.<sup>b</sup>) The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*

366. ἀμέλει (properly the *imperat.* of ἀμελέω, *don't mind, or be anxious about*), as *adv.* *doubtless, certainly.*

367. \*ἄν, see 75: for εἰάν, see 77.

368. ἄνα,<sup>c</sup> *up!* (for ἀνάστηθι, *rise up!*)

369. ἀνθ' ὧν, *because, for* (267).

370. \*ἄρα<sup>d</sup> (ἄρ, ῥά,<sup>e</sup> in *Epic* poets), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things* or *with custom*; as *might have been expected*; *ex ordine, rite.* Hence it serves to mark a transition to an *expected* proposition.

<sup>a</sup> ἀλλ' ἢ has this meaning after negatives and questions that imply a negative. The ἀλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger.)—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδέν ἄλλο—ἀλλά, and οὐδέν ἄλλο—ἢ. (K.)

<sup>b</sup> e. g. ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν. Ἄμα is also used with the *part.* like μετὰ: ἅμα ταῦτ' εἰπὼν ἀνέστη.

<sup>c</sup> When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

<sup>d</sup> The old derivation from ἄρῳ (to *fit*, trans. and intrans.) seems far preferable to Hartung's derivation from a common root with ἀρπάζω, *rapio, repente.* So Kühner.

<sup>e</sup> Enclitic.

2) After εἰ, εἰάν, &c. it has the force of *indeed* or *perchance*.—εἰ μὴ ἄρα (*nisi forte*) has often an ironical meaning; *unless, forsooth*.<sup>†</sup>

371. ἄτε (with *part.*), *as being* (242. a).

372. \*αὖ (backwards), *again*; 2) *on the other hand*; 3) *further*; and *then also*.

373. \*αὖτε, αὐτάρ (both Epic), and ἄράρ, have the same meaning as αὖ. So also the poetical \*αὐθις, Ion. αὐρις. (αὐτάρ and ἄράρ begin a sentence or clause.)

374. αὐτως, *thus* (emphatical): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to μάτην, *idly, vainly, uselessly*. It is a sister form of οὕτως.<sup>‡</sup> (B).

## Γ.

375. \*γάρ (γε ἄρα), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions<sup>‡</sup> it answers pretty nearly to our '*then,*' and implies *surprise* (= *why? what?*)

τί γάρ; *quid enim?* or *quidni enim?* = *certainly, to be sure.*

πῶς γάρ; (*Att.*) is an emphatic *denial* = *by no means*.

376. \*γέ (a strengthening particle), *at least*,<sup>†</sup> *at all events, certainly*.

<sup>†</sup> Ἄρα, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use ἄρα for *consequently*, ἄρα as the *interrog.* particle; but without altering the proper place of each." (B.)

<sup>‡</sup> Hermann, on the other hand, says, that it should always be written αὐ, as in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from αὐτός, *he and no other, self* (so that αὐτως = *thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. αὐτως *Æol.*, αὐτως *Att.* (Eustath.)

<sup>‡</sup> Especially after τίς; πότε; πῶς; &c.

<sup>†</sup> For which γοῦν is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

ἔγωγε, *I for my part*—εἰκότως γε, *quite naturally*  
—πάνν γε, *quite so, certainly*.

γὰρ δὲ,<sup>k</sup> *certainly*.

γέ τοι, *yet at least; at least however; however*.

γὰρ μήν (certe vero; vero), *certainly however; but yet*; hence it is also a strengthened δέ.

#### Δ.

377. διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that*.

378. \*δέ (see μέν) has three meanings of *and, but, for* [the last in the old writers only].

379. \*δή,<sup>l</sup> a strengthening particle, properly *now* (for which ἤδη is used); it is employed in various ways to enliven a speech:—

ἄγε δή, φέρε δή, *come now!*

τί δή; *what then?*

It also means *truly, forsooth*. After relatives it has the force of our '*ever*.' ὅστις δή, *whoever it may be, &c.* It often follows superlatives.

380. \*δήπου (confirms a conjecture proposed. M.): it is a more emphatical πού (see πού), *I imagine or suppose; doubtless*.

\*δήπουθεν is used to hint, with a little irony, that the contrary is impossible.

<sup>k</sup> Interest hoc inter γὰρ δὲ et γέ τοι, quod δὲ sententiam per γέ restrictam simpliciter confirmat, τοί autem eam sententiam indicat oppositam esse præcedentibus quodammodo. Hinc γὰρ δὲ est *sane quidem, enimvero*; γέ τοι autem *certe quidem*. (Herm.)

<sup>l</sup> It is only in Homer and Pindar that δὲ stands at the beginning of a proposition or clause. (M.)

\**δοῖν* has also the ironical force of *δοῖν*, *forsooth*. (M).  
 \**δοῖν*, like *δοῖν*, is used in assuring and confirming  
*(surely, certainly)*.

## E.

381. *εἰ*, *if* ; 2) *whether* ; and 3) after some verbs of feeling, *that*. (See 333.)

{ *εἰ καί*, *if even, although*.

{ *καὶ εἰ*, *even if, even though*.

*εἰ γάρ*, *O that!*—a wish ; like *εἴθε*.

*εἰ μή*, *unless*.

*εἰ μὴ διά*, *but for*.

*εἴτις*, *εἴτι*, properly, *if any one ; if any thing* : but it is used as equivalent to *ὅστις*, with more emphasis ; *whoever, whatever*.

382. *εἴτα*, { 1) *afterwards, thereupon* ; 2) *then*.  
*ἔπειτα*, }

They are used in *scolding, reproachful* questions (see 315), and often with verbs, to refer emphatically to a preceding *participle*.<sup>m</sup>

383. *ἐνθα*, demonstr., *here, there* ; but also, and in prose generally, relat. *where*.<sup>n</sup> *ἐνθάδε*, demonstr., *here ; hither*.

*ἐνταῦθα* (Ion. *ἐνθαῦτα*), *here*.

*ἐνθεν*, *hence, thence, whence* : *ἐνθένδε*, *hence*.

*ἐνθεν μέν*—*ἐνθεν δέ* (*hinc—illinc*), *on the one side—on the other*.

*ἐνθεν καὶ ἐνθεν* (*hinc illinc ; ab utraque parte*), *on this side and that ; on both sides*.

*ἐντεῦθεν*, *hence, thence*.

(All these words relate also to *time*.)

384. *ἐπεὶ*, *after* ; 2) *since, quoniam*.

Before *interrogatives* and the *imperat.*, it has the meaning of *for ; for else*.

<sup>m</sup> οὗ δυνάμενοι εἶρεῖν τὰς δόξας, εἴτα πλανώμενοι ἀπώλοντο.

<sup>n</sup> But *ἐνθα* or *ἐνθα δὲ* may stand at the beginning of periods for *ibi, there or then*.

*ἐπειδή* has the same meanings, but *ἐπεὶ* is far oftener used in the sense of *since*.

385. *ἕως* (= *ἐς ὅτε*†), *until, as long as*.

386. *ἔτι*, *yet, still, further*.

*οὐκέτι, μηκέτι*, *no more, no longer*.

387. *ἐφ' ᾧ*,<sup>o</sup> *on condition that*: *ἐφ' ᾧ* *ῥα*, the same but generally with the infinitive.

## H.

388. *ἢ*, *or*;<sup>p</sup> in comparisons, *than*.

389. *ἦ*, *truly, certainly*: but generally a mere interrogative particle [—*ne*, but only in direct questions].

*ἦ μήν* *assuredly*, in asseverations, promises, &c.

390. *ἤδη*, *now, already*. Also, '*without going any further*.'<sup>q</sup>

391. *ἦν* = *ἰάν* (see 77). This is the form used by the Attic poets for *ἰάν*: never *ἄν*.

## Θ.

392. *\*θήν* (*enclit.*), *I should imagine; surely*; in ironical, sarcastic speeches. *οὐ θήν, ἦ θήν*. It is peculiar to Ionic and Doric poets.

## I.

393. *ἵνα*, *where*; 2) *in order that*.

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: *ἕως ἐπὶ τὸ δάπεδον, usque ad*. I believe it to be *ἐς* with the old connective *τέ*. See *τέ*.

<sup>o</sup> Here *ἐφ' ᾧ* (properly = *ἐπὶ τούτῳ δ*—) is equivalent to *ἐπὶ τούτῳ ὥς*—.

<sup>p</sup> It retains this meaning in questions: *πόθεν ἤκει; ἦ δῆλον ὅτι ἐξ ἀγορᾶς*; *where is he come from? or is it plain that he is come from the market-place* (and so the question unnecessary)?

<sup>q</sup> *πάνν γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος, ὧν τοιοῦτος*. Xen.

<sup>r</sup> *ἵνα* (= *in which case*) goes with *indic.* of a past tense to express *what would have happened, if, &c.* *ἵν' ἦν τυφλός. ἵν' εἰ χόν, &c.*

## K.

394. *καί*, 1) *and* ; 2) *also, even*.

*τέ—καί*, *both—and*, or *and also : as well—as*.

[But these particles are often used where *we* should only use '*and*']

*καὶ εἰ, καὶν εἰ*: see under *εἰ*.

*καὶ μάλα*, { before these words *καὶ* has a peculiar  
*καὶ πάνν*, { energy.

*καὶ μὴν*, ( *immo*,) *well! certainly!* 2) (*atqui*), *and yet*.

*καίπερ*, *although*.

*καὶ ταῦτα* (*idque*), *and that too*.

*καίτοι*, *and certainly* ; 2) *and yet certainly; and yet* ; 3) *although*.

*καί* (*also*) often seems to be superfluous in familiar conversation: *ἵνα καὶ εἰδῶ*, *that I may know*, &c.

*καί* is used in questions, to imply that *nothing* can be expected, &c. It may be often translated by *at all, possibly*. *τί χρὴ προσδοκᾶν*; asks for information, but *τί χρὴ καὶ προσδοκᾶν*; '*what can one possibly expect?*' implies that nothing can possibly be expected.

*καί—δέ*. When *καί* and *δέ* come together in a proposition, *καί* is *also*: but the two are often used where we should use '*and also*.'

395. \**κέ, κέν*, an *enclitic* particle, used by the Epic poets for *ἄν*.

## M.

396. *μά*, *not by—*; a particle of *swearing*. It has a negative force when *alone*, but may have either *ναί* or *οὐ* (*yes* or *no*) with it.

397. *μάλιστα μέν—εἰ δὲ μή*, &c. = *if possible—but if not*, &c.—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.\*

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\* With *numerals*, words of *time*, &c. *μάλιστα* (*about*) signifies that

398. *μᾶλλον δέ, or rather.*

399. \**μέν, indeed*—answered by *δέ (but)*, or sometimes by *ἀλλά, μέντοι, &c.*

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there; in the first place—secondly.*

2) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἐγὼ μέν, equidem.*

400. \**μέντοι, to be sure; 1) I allow; 2) but indeed, however.*

401. *μή, not; 2) lest, or that not; 3) that* (after verbs of *fearing, &c.*) In questions it expects the answer '*no*,' being somewhat stronger than *μῶν; (num?)* After some verbs (e. g. *restrain, prevent, forbid, deny, &c.*) it is used where it seems to be superfluous, from *our* using no negative particle.

*μή οὐ: see § 49.*

402. *μηδέ, { See οὐδέ.  
μήτε, }*

403. \**μήν, 1) truly, indeed; 2) but indeed, yet.  
τί μήν; why not?*

404. *μήτε γε, (nedum) much less.*

## N.

405. *νή, 'by,' in oaths (with acc.)*

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

\* *μέν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter, or even part* of a whole work, often ends with (for instance) *καὶ ταῦτα μὲν οὕτως ἐγένετο*: when the next chapter will necessarily begin with something like *τῇ δ' ὑστεραία (on the following day)*. It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed*.



406. \**νύ*, *νύν* (enclit. *ϋ*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὖν*, *then, now*  
 407. *νῦν* *δή*, *now*; 2) with a *past* tense, *just now*.

## O.

408. *ὁ μὲν*—*ὁ δέ*,<sup>u</sup> *the one—the other*.  
*οἱ μὲν*—*οἱ δέ*, *some—others*.  
*ὁ μὲν, ὁ δ' οὖν* often stands alone in reference to a preceding proposition. *πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὖν*, *we must love all, and not (love) one man indeed, but not another*. *παρῆσαν οὐχ ὁ μὲν ὁ δ' οὖν, ἀλλὰ πάντες*.  
 409. *ὁ δέ* (*quod vero est*), after which the *τοῦτό ἐστι* is omitted.<sup>v</sup>  
 410. *ὁθύνεκα* (= *ὅτιον ἔνεκα*), *because, that*, in the Tragic poets.  
 411. *οἷος* (*ποιεῖν*), *of a kind or character* (to do, &c.)  
*οἷός τε*, *able, possible*.  
*οἷον εἰκός*, *as is natural; as one may (or might) suppose*.  
 412. *ὅποτε*, *when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*.  
 413. *ὅπου*, *where* (there were); 2) *since* (*siquidem*).  
 414. *ὅπως*, as adv., *how*; 2) conjunct., *in order that, that*. *ὅπως ἔσεσθε*, *see that you be* = a strong imperative.  
 415. *ὅσαι ἡμέραι* or *ὁσημέραι*, *daily*; properly, *as many days as there are*.  
*ὅσος* follows *θαυμαστός* and superlatives of quality. *πλεῖστα ὅσα* or *ὅσα πλεῖστα*, *quam plurima*: *θαυμαστὸν ὅσον*, *mirum quantum*.  
*ὅσον οὐ* (or *ὅσονού*), *all but*.  
 416. *ὅτε*, *when*. *ὅτῃ μὲν*—*ὅτῃ δέ*,<sup>w</sup> *sometimes—sometimes*.

<sup>u</sup> For *ὁ μὲν*—*ὁ δέ* we sometimes find *ὁς μὲν*—*ὁς δέ*.

<sup>v</sup> *ὁ δέ πάντων δεινότατον* (*but what is the most terrible thing of all, is this*).

<sup>w</sup> Whenever the forms *τότε*, *δτε* are used twice (sometimes only

417. ὅτι, *that* (instead of Lat. *acc.* with *infin.*); 2) *because*, for διὰ τοῦτο ὅτι, i. e. διότι.

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where *we* use no conjunction (see 358. f.)

ὅτι μή, after negatives, *except*.

418. οὐ, *not*: in questions it requires the answer '*yes*.'

(ἦ) οὐ διάλυσις = *the non-destruction*.

οὐ γὰρ ἀλλά is commonly used in the sense of '*for*,' with increase of emphasis, *q. d.* '*for it is no other-wise, but*.' (M.)

οὐ μή: see 287.

οὐ μὴν, *yet not, but not*; 2) as a negative protestation. See ἦ μὴν.

οὐ μὴν ἀλλά (or οὐ μέντοι ἀλλά), properly, '*yet not!*—*but*;' it has generally the force of *yet, however*; sometimes of *rather, much more*.

οὐ πάνν, *by no means*.

οὐ φημι, *I say (that) not; deny, refuse*.

419. οὐχ ὅτι<sup>z</sup>—ἀλλὰ καί, *not only—but also*.

οὐχ ὅτι—ἀλλ' οὐδέ, *not only—but not even*.

οὐχ ὅπως—ἀλλὰ καί, *not only not—but also*.

οὐχ ὅσον and οὐχ οἷον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

420. { οὐτε, μήτε, } Both forms are *connecting* nega-  
 { οὐδέ, μηδέ, } tives, answering to *neque*; 1) *nor*,  
*and not*; 2) οὐτε, or μήτε repeated are *neither—nor*.

The forms οὐδε, μηδέ, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

οὐδ' ὥς, *not even so*. See ὥς.

421. \*οὖν, *therefore, then*.<sup>y</sup> It gives to relatives (ὅστις-οὖν, &c.) the force of the Lat. *cunque*, (*ever, soever*).

once) for ποτέ—ποτέ, *sometimes—sometimes*, they are accented ποτέ—, δετε—. (B.)

<sup>z</sup> When μή ὅτι, μή ὅπως begin the sentence, ὑποβόλη τίς may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

<sup>y</sup> οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*.)

1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εὐηθες τοῦτο; 'is not *this*, then, *foolish*?' But generally the interrogative force, and with it the negation vanishes, and οὐκοῦν is to be translated simply by '*therefore*,' and begins a clause.\*

2) οὐκὼν is a strengthened negative; *not in the least*.—In the meaning '*therefore not*,' without a question, it is better written οὐκ οὐν.

422. οὐπω, *never yet*.

οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδεπώποτε, only of *past* time. (See πώ.)

## II.

423. \*πέρ (enclit.), *quite*: used nearly like γέ, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus ὥσπερ properly means '*exactly as*.'

It is derived, probably, from πέρι, in the sense of '*very*.'

424. πῇ μὲν—πῇ δέ (not πῇ μὲν—πῇ δέ, Hermann), *partly—partly*.

425. πλὴν, *except*: as *conjunction*, or *preposition* with *gen.*: πλὴν εἰ, *except if*.

426. πολλάκις, *often*, after εἰ, εἰάν, μή, has sometimes the meaning of (*forte*) *perhaps, perchance*,

427. \*ποτέ (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*

428. \*πού (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429. πρός σε θεῶν, I adjure *you by the gods* (ἱκετεύω is generally omitted in this form of adjuration).

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\* οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. (Bremi, Dem. p. 238.)

430. *πρὸ τοῦ*<sup>a</sup> (better *προτοῦ*), *before this or that time*  
(= *πρὸ τούτου* or *ἐκείνου τοῦ χρόνου*).<sup>b</sup>

431. *\*πῶ* (enclit.), *till now, hitherto*: but they are  
*\*πῶποτε*, } never joined to affirmative proposi-  
tions in this sense.

*οὔπω, μήπω*,<sup>c</sup> *never yet, not yet*. *πῶποτε* is seldom annexed to the simple *οὐ, μή*, but to *οὐδέ, μηδέ*. The form without *πῶ* (*οὐδέποτε, never*) is commonly employed only *generally* or with respect to the *future*. Both *πῶ* and *πῶποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives, interrogatives, and participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all.

*τίς πω*;—*ὅσα πῶποτε ἠλπίσαμεν*, &c.

432. *πῶμαλα*,<sup>d</sup> *properly, how so? how then? hence, by no means*.

## T.

433. *τὰ μὲν—τὰ δέ*, *partly—partly* (adverbially).

434. *\*τ' ἄρα* or *τ' ἄρ* (poetical), *ἄρα* strengthened by *τοί*.

435. *\*τέ* (*que*). See *καί*.

In the old language (as we find it in the Epic poets) *τέ* seems to *impart* to many pronouns

<sup>a</sup> ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῶσιν οὐδαμῶθεν ἐπῆλθεν. (Thuc. iv. 120.)

<sup>b</sup> It answers exactly to our 'before this,' 'before that.'

<sup>c</sup> Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse*." (Buttm. ad *Alcib.* I. 14.)

<sup>d</sup> Not to be confounded with Homer's *οὐπω, μήπω*=*οὐπως, μήπως*, *in no way, by no means*.

<sup>e</sup> For *πῶς μάλα*; (B.) Others say for *πῶ μάλα*;—*πῶ* being a rather uncommon Doric form for *πόθεν*;

and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μέν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τέ obtained the connecting power (*and this*), and thus became the *relative (which)*. As soon, however, as these forms were exclusively allotted to the relative signification, the particle τέ was dropt as superfluous. Hence we often find in Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὥστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient usage.

436. τῇ μὲν—τῇ δέ, *in one place and another; here—there; in one respect—but in another.*

437. τί, *in some respect, in any respect, at all.*• τί μὴν; *why not?*

438. τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*<sup>†</sup>) *whereas, but however*, or sometimes, *but rather*. (See Heindorf, Theæt. 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of τοῦτό ἐστιν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατεργάσατο, *but the greatest thing is (this), that, &c.* (See ὁ δέ—.)

439. \*τοί (enclit.), properly an old *dat.* for τῷ, meaning *therefore, certainly*. But these meanings have disappeared, and τοί has only a *strengthening* force: it

• It is often added to πάνυ, σκέδον, οὐδέν.

† τὸ δ' οὐ δεῖ, ὥς, &c — *quum tamen non oporteat*.

• According to Hartung, τοί has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: *e. g.* ἐκτεῖνα τοι σ' ἄν, *I would have killed you, and nothing else—I would assuredly have killed you*. Nägelsbach thinks it the old *dat.* of the *pronoun* σέ (τέ).

is frequently used with *personal* pronouns, and in *maxims, proverbs, &c.*

\**τοίνυν, therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now, further, but now.* Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why* or *why then.* [Very seldom as the first word of a clause. P.]

*τοίγαρ (ergo), therefore.*

*τοιγάροι and τοιγαροῦν, therefore, even therefore, and from no other cause, precisely for that reason.*

440. *τοτε μέν—τοτε δέ,<sup>b</sup> at one time—at another.*

441. *τούνεκα (Epic), on that account; therefore.*

442. *τοῦτο μέν—τοῦτο δέ, on the one hand—on the other.*

443. *τῷ, therefore.*

## Ω.

444. *ὥς (relat. adv.), as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.*

*ὥς (prepos. = εἰς), to, with acc.: but only of living things.*

*ὥς (conjunc.), that; 2) in order that, with subj., opt., or fut. indic.: 3) so that, with infin., more commonly ὥστε: 4) since; 5) quippe, for.*

*ὥς ἔνι<sup>1</sup> (= ὥς ἔνεστι, as it is possible) is used with superlatives: ὥς ἔνι μάλιστα, as far as it is any way possible.*

*ὥς ἔπος εἰπεῖν, so to say.*

*ὥς συνελόντι (sc. λόγῳ) εἰπεῖν, to be short; in a word.*

[For which *συνελόντι εἰπεῖν*, and *συνελόντι* alone are found.]

<sup>b</sup> See note on *δε*.

<sup>1</sup> When prepositions are employed instead of the compounds of *εἶναι*, or rather when, this verb being omitted, they stand alone as *adverbs*, the accent is thrown back on the first syllable. See *ἀνα*.

ὥς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὥς, καὶ ὥς.

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*Table of the less obvious meanings of Prepositions in Composition.*

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*.

ἀνά,<sup>k</sup> *up*; *back again*.

διά (*dis*) marks *separation*; *taking apart* or *aside*.

ἐν, often *into*.

κατά,<sup>l</sup> *down*; it often implies *completion*, and hence, 2) *ruin, destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition, change*.

παρά sometimes signifies (like *præter*) *missing* or *doing amiss*. παραβαίνειν, *to transgress, &c.*

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<sup>k</sup> With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

<sup>l</sup> Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up*.

# T A B L E

## OF

### DIFFERENCES OF IDIOM, ETC.

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ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing ( <i>ὁ πράττων</i> ).
2. (§ 2.) Socrates. A woman.	<i>The Socrates (often).</i> <i>A certain woman (γυνή τις).</i> [When a <i>particular</i> person is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My</i> slave. Your slave, &c.	<i>The my</i> slave. <i>The your</i> slave.
4. I have } a pain I am suffer- } in my ing from } head.	I am pained ( <i>as to</i> ) <i>the</i> head: <i>acc.</i> ( <i>ἀλγῶ</i> ).
5. He rejoiced ( <i>or</i> , was vexed) <i>when the citizens were rich</i> ( <i>or</i> , <i>that the citizens were rich</i> ).	He rejoiced ( <i>or</i> , was vexed <i>at</i> ( <i>ἐνὶ</i> ) <i>rich the citizens</i> ).
6. My friend and my brother's.	<i>The my</i> friend and <i>the of</i> the brother.
7. (§ 4.) The wisdom of the geometer.	( <i>Very often</i> ) The of the geometer wisdom— <i>or</i> , the wisdom, <i>the of</i> the geometer.



ENGLISH.	GREEK.
8. The beautiful head.	As in English; or, 'the head the beautiful.'
9. The son of Philip.	<i>The</i> of Philip ( <i>son</i> , <i>υἱός</i> , understood).
Into Philip's country.	Into <i>the</i> of Philip ( <i>coun-try</i> , <i>χώραν</i> , understood).
10. The affairs of the state.	<i>The</i> ( <i>neut. pl.</i> ) of the state.
The people in the city.	<i>The</i> ( <i>οἱ</i> ) in the city.
Those with the king.	<i>The</i> ( <i>οἱ</i> ) with the king.
My <i>property</i> .	<i>τὰ ἐμά.</i>
11. (§ 5.) The men <i>of old</i> .	} <i>The long-ago</i> (men)— <i>οἱ</i> <i>πάλαι</i> .
The men <i>of old times</i> .	
The men <i>of those days</i> .	
The <i>intermediate</i> time.	
The <i>present</i> life.	
The <i>upper</i> jaw.	} <i>The then</i> (men).
12. (§ 6.) The rhinoceros	
has <i>a</i> very hard hide.	
They have strong claws.	} <i>The between</i> time.
	} <i>The now</i> life.
	} <i>The up</i> jaw ( <i>ἡ ἄνω γνάθος</i> ).
	} <i>The rhinoceros</i> has <i>the</i> (=its) hide very hard.
	} <i>They</i> have <i>the</i> (=their) claws strong.
13. The beautiful; beauty (in the <i>abstract</i> .)	<i>τὸ καλόν.</i>
Beautiful things.	} <i>τὰ καλά.</i>
Whatever things are beautiful.	
What is beautiful.	
14. Speaking.	} <i>The to-speak.</i>
Of speaking.	
By speaking, &c.	
	} <i>Of the to-speak.</i>
	} <i>By the to-speak, &amp;c.</i>
	} <i>τὸ λαλεῖν : τοῦ λαλεῖν, &amp;c.</i>
15. Virtue. Gold. Eagles.	} <i>The</i> virtue. <i>The</i> gold.
	} <i>The</i> eagles (when the <i>class</i> is meant; or <i>eagles</i> generally).
16. To do kind offices.	} <i>εἶ ποιεῖν</i> with <i>acc.</i> of person.
—confer benefits on.	
—treat well.	

## ENGLISH.

## GREEK.

17. To *prosecute on a charge* of murder. To *pursue* of murder.  
 To *be tried for* murder. To *fly* of murder.
18. (§ 7.) *Some—others.* { *The indeed—but the.*  
*oi mén—oi δε.*  
 But (*or* and) he (*or* it). *ó δέ...* at the head of a clause.  
*καὶ ὅς...*
19. (§ 8.) 'The other party. *oi ἕτεροι.*  
 The *rest* of the country. The *other* country.
20. The *whole* city; *all* the city. *πᾶσα ἡ πόλις.*  
*Every* city. *πᾶσα πόλις.*
21. (§ 9.) With *two* others. Himself *the third* (pron. *last*).  
*ὑπηρετεῖν τοῦτο* (pers. *for* whom in *dat.*)
22. To perform this service. *πολλὰ ὑπηρετεῖν.*  
 To perform many services.
23. His *own* { things. The things *of himself* (*τὰ ἑαυτοῦ.*)  
 One's *own* }
25. (§ 10.) *What comes from* the gods. *The* (neut. pl.) of the gods.
- The *greater part* of... *ὁ πολὺς* { in agreement  
*Half* of... *ὁ ἥμις* { with the noun  
 governed by 'of.'
26. (§ 11.) *In my time.* In *ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρὸς.*  
*my father's time.*  
*In my power.* *ἐπ' ἐμοί.*
27. (§ 12.) To *be* so. To *have* (themselves) so  
*(οὕτως ἔχειν).*
- To be found, { of... &c.  
 brought in, {  
 guilty }
28. (§ 13.) Not only—but also. *οὐχ ὅτι—ἀλλὰ καί.* See note on 82.  
 To confer a great benefit on. To benefit greatly (*μέγα ὠφελεῖν*).

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (μέγα βλάπτειν).
	OBS. τὰ μέγιστα to be used, if it is 'greatest,' not 'great.'
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (ἡδέως ἂν θεασαίμην. <sup>m</sup> )
I should <i>like</i> extremely to behold.	ἡδιστ' ἂν θεασαίμην.
I would <i>rather</i> behold A than B.	ἡδιον ἂν θεασαίμην A ἢ B.
30. It is not <i>possible</i> .	It is not (οὐκ ἔστιν).
31. On <i>the plea</i> that I could then conquer.	As so being-likely-to-conquer (ὡς οὕτως περιγεγόμενος ἂν).
Though I <i>should have</i> , &c.	ἔχων ἂν.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (ἂν with subj. 90*).
33. (§ 16.) What I please.	ἃ δοκεῖ (μοι). (If necessary, ἃ δόξειεν, or, ἃ ἂν δόξη).
34. (§ 17.) And you as much as any body. And you among the first.	} Having begun from you (100).
35. <i>Am slow</i> to do it (112).	
36. CONDITIONAL PROPOSITIONS (79).	Do it <i>by leisure</i> (σχολῇ).
(1) If I have any thing, I <i>will give it</i> .	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with ἔάν. <sup>n</sup>

<sup>m</sup> θεᾶσθαι is 'to behold' something that may be considered a *spectacle*. ἰδεῖν (ὁρᾶν, ὀψεσθαι) is simply *videre*, to *see*. Hence ἰδοίμι should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

<sup>n</sup> Both verbs *may* be in the *future indicative* (the conditional verb

## ENGLISH.

## GREEK.

If it has thundered, it  
has also lightened.

If the *consequent* verb is  
in any tense of the *ind.*  
but the future, or in the  
imperative, put the con-  
ditional verb in the *indic.*  
with εἰ.

2) If you *should* do so,  
I *should* laugh.  
If you *were to do* so,  
I *should* laugh.  
If you *would* do so,  
you *would* oblige  
me.

2) When both verbs have  
'*should*,' '*would*,' or the  
first '*were to*,' the second  
'*should* or '*would*,' both  
are to be in the *optative*;  
the *consequent* verb with  
ᾗ.

3) If I *had* any thing, I  
*would* give it.  
If I *had had* any  
thing I *would have*  
given it.

3) When the *consequent*  
verb has '*would*,' but the  
*conditional* verb not,  
both verbs are in a *past*  
*tense of the indicative*;  
the *conditional* verb with  
εἰ, the *consequent* verb  
with ᾗ.

37. (*That*) they *would*  
fetch.

(*That he, &c.*) *would*  
be able.

They *would* have  
died.

I *should* have died.

εὐρεῖν ᾗ. } § 14.  
δυνήθῃναι ᾗ.

Aor. with ᾗ • (*imperf.* or  
*pluperf.* if necessary).

38. (§ 20.) We *should* (or  
*ought to*) set about  
the work.

The work is *to-be-set-about*  
(verbal in τέως).

with εἰ). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, εἰ τι πέσει-σονται Μηδοὶ εἰς Πέρσας τὸ δεινὸν ἥξει.

• As in the *consequence* of the fourth form of conditional proposi-  
tions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	It is <i>to-be-set-about</i> ( <i>neut.</i> of verbal in <i>τέος</i> ) the work. <sup>p</sup>
We <i>must set-about</i> the work.	
The work <i>must be set about</i> .	
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog ( <i>εἰ μὴ διὰ</i> , with <i>acc.</i> )
40. The <i>all but</i> present war.	The <i>as-much-as not</i> ( <i>ὅσον οὐ</i> ) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at ( <i>ἐν</i> ) Marathon.
43. To flow with a full ( <i>or strong stream</i> ).	To flow much ( <i>πολύς adj.</i> )
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> ( <i>πόρρω</i> ) of the day.
45. Willingly at least.	{ To be willing ( <i>ἐκὼν εἶναι</i> ).
Willingly.	
46. So to say.	
To speak generally.	{ As to say a word ( <i>ὥς ἔπος εἰπεῖν</i> ).
47. Sensible persons.	The sensible of persons ( <i>οἱ φρόνιμοι τῶν ἀνθρώπων</i> , <i>sometimes</i> ; but very often <i>οἱ φρόνιμοι</i> only).
48. To drink <i>some</i> wine.	To drink <i>of wine</i> .
(Not) to drink any wine.	(Not) to drink <i>of wine</i> .

<sup>p</sup> The 'work' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.	GREEK.
49. My property, <i>wretched man that I am!</i>	My (property) of (me) <i>the wretched!</i> [τὰ ἐμὰ τοῦ κακοδαίμονος.]
50. What misery!	The misery (in the <i>gen.</i> )
51. (§ 25.) Who <i>in the world</i> ..?	Who ever? (τίς ποτε;)
52. To be nearly related to.	To be near to a person ( <i>in respect</i> ) of family.
53. (§ 26.) You shall not do it <i>with impunity</i> .	You shall not do it <i>rejoicing</i> (χαίρων).
54. I would not have done it <i>at all</i> (132).	I would not have done it <i>the beginning</i> (ἀρχήν or τὴν ἀρχήν).
55. (§ 28.) It is <i>the part of</i> a wise man.	It is of a wise man.
56. It is not a thing <i>that everybody can do</i> . It is not every one that can do this.	It is not every man's (παντός). It is not <i>every man's</i> to do this.
57. To be one's own master.	ἑαυτοῦ εἶναι.
58. (§ 29.) More powerful <i>than ever</i> .	More powerful <i>himself than himself</i> (αὐτὸς αὐτοῦ).
59. Afflictions <i>too great for tears</i> .  Of superhuman size.  More than could have been expected from the small number of the killed.	Afflictions greater <i>than in-proportion-to</i> (ἢ κατὰ) tears.  Greater <i>than according-to</i> man (ἢ κατ' ἄνθρωπον). More <i>than in-proportion-to</i> the dead (ἢ κατὰ τοὺς νεκρούς).
60. <i>Too young</i> to know, &c.	Younger <i>than so as to</i> know (ἢ ὥστε).

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<sup>a</sup> Of course '*themselves than themselves*,' when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence. Hastily rather than prudently. More hastily than prudently.	More-hastily than more prudently.
62. The greatest } possible. As great as } " " as he could, } As many as he possibly could.	
63. If any other man can do it, you can. If any man is temperate, it is you.	ὥς or ὅτι with superlat. As many as he could most (ὅσους ἠδύνατο πλείστους). You, if any other man (εἴ τις καὶ ἄλλος), can do it. You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (πλεῖστα εἰς ἀνὴρ σε ἔβλαψα).
65. (§ 31.) To charge a man with a crime	To charge (ἐγκαλεῖν) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	If it is to you wishing it (εἴ σοι βουλομένην ἐστὶ). καὶ ταῦτα.
67. And that too . . .	
68. For the present at least. As far as they are concerned.	τό γε νῦν εἶναι. τὸ ἐπὶ τούτοις εἶναι.
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done τοῦ μὴ ληστὰς κακουργεῖν, &c.
71. Nothing was done because he was not here.	Nothing was done διὰ τὸ ἐκείνον μὴ παρεῖναι.

## ENGLISH.

## GREEK.

72. He said that *he* was in a hurry.      He said to be in a hurry (*pron. omitted*).
73. (§ 40.) He is *evidently* hurt.      He is evident (*δηλος*) being hurt.
- I am conscious of thinking so.      I am conscious (*σύννοια*) to myself *thinking so* (nom. or dat.)
- I am conscious that I think so.      I am conscious that I think so.
74. I know      I know
- remember      —remember } having done
- rejoice      —rejoice } it (*part.*)
- am aware      —am aware }
- I am ashamed } of      I am ashamed having done it.
- I repent      having done it.      It repenteth to-me having done it.
- Know that you will be punished.      Know about-to give punishment.
- I perceived *that he thought, &c.*      I perceived him thinking, &c.
- He will not cease *to do* it.      He will not cease *doing* it (*part.*)
75. He knew that the son he had begotten was mortal.      He knew having begotten a mortal son.
76. (§ 41.) I did it *unconsciously*.      I was concealed-from (*ἐλαθον*) myself, doing it (*nom.*)
- I did it *unknown to myself*.      I was concealed (*ἐλαθον*) doing it.
- I did it *without being seen, or discovered; secretly*.      (or) I did it *being unobserved* (*λαθών*).
77. I arrived *first* (or *before them*).      I having arrived *anticipated* them (*ἐφθην, or ἐφθην αὐτούς*).
- You cannot do it *too soon*.      Doing it you will not anticipate (*οὐκ ἂν φθάσεις*).



## ENGLISH.

## GREEK.

- Will you not do it *directly* ?  
 78. He held his tongue, *as supposing* that all knew.  
 79. (§ 43.) You act strangely *in giving* us, &c.  
 80. They pronounced her happy, &c. *in having* such children.  
 They have arms *to defend* themselves with.  
 81. First of all (259).  
 82. (§ 44.) From *some* of the cities.  
*Somewhere.*  
*Sometimes.*  
 83. I feel thankful to you *for coming*.  
 85. They destroyed *every* thing of value.  
 85. (§ 45.) Such a man as you.  
 (Of) such a man as you are.  
 For men like us . . .  
 To make *astonishing* progress.  
*Surprisingly* miserable.
- οὐκ ἂν φθάνοις ποιῶν ;  
 He held his tongue, as (ὥς) all men knowing it (acc. or gen.)  
 You do a strange thing, *who* give us, &c.  
 They pronounced her happy, &c. *what children she had.* (258. b).  
 They have arms *with which they will defend* themselves.  
 First among the (ἐν τοῖς πρώτοις—πρώτη, πρώτοι, &c.)  
 From the cities *there is which.*  
 ['which' in same case as 'cities.']  
 There is where.  
 There is when.  
 I know your gratitude, *for what* (ἀνθ' ὧν) you came.  
 They destroyed *if* there was *anything* of value (εἴ τι, &c.)  
 ὁ οἶος σὺν ἀνήρ.  
 οἶον σὺν ἀνδρός, &c.  
 τοῖς οἷοις (ὅς οἷοις περ) ἡμῖν.  
 To advance θαυμαστον ὅσον.  
 θαυμασίως ὥς ἄθλιος.

- | ENGLISH.   | GREEK.  |
|--|---|
| 86. (§ 46.) There was nobody whom he did not answer. He answered every body.                             | } Nobody whom he did not answer.<br>[‘nobody’ under the government of ‘answered :’ ὅστις, who.]                   |
| 87. Especially.  |   |
| As fast as they could.   | Both otherwise and also (ἄλλως τε καί).   |
| 88. (§ 47.) I am able. It is possible. Are <i>adapted</i> for cutting. Am <i>of a character</i> to . . . | As they had speed. οἷός τέ εἰμι.<br>οἷόν τέ ἐστι.<br>Are <i>such</i> as to cut.<br><br>Am <i>such</i> as to . . . |
| 89. Eighteen.  | Twenty wanting two (283. d).  |
| 90. Far from it.   | πολλοῦ δεῖν.  |
| Am }<br>Is } to be.  | μέλλω { γενέσθαι (when ‘am<br>μέλλει { to be’ = ‘am in-<br>tended to be.’   |
| 91. (§ 48.) <i>Be sure</i> to be . . .<br><br>Take care <i>to do</i> it.                                 | That (ὅπως) you shall be [‘see’ understood.]<br>Take care how (ὅπως) you shall do it.                             |
| 92. (§ 49.) I fear that I shall.<br><br>I fear that I shall not.   | I fear μή . . . (subj. or fut. indic.)<br>“ μή οὐ . . .   |
| 93. What prevents us from . . . ?<br>To prevent them <i>from coming</i> .                                | τί ἐμποδῶν μή οὐχί . . . ; with <i>in fin.</i><br><br>To prevent them μή ἐλθεῖν.                                  |
| 94. (§ 50.) I had a narrow escape from death. I had a narrow escape.                                     | I came παρὰ μικρόν to die.<br>I escaped by a little (παρ’ ὀλίγον).  |
| 95. (§ 51.) Immediately on his arrival.  | Immediately having arrived (εὐθὺς ἦκων).  |



## QUESTIONS ON THE SYNTAX.

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OBS. Words in SMALL CAPITALS are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions: the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the *perf.* formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,\* when the connection of the past with the present is obvious from the context] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render οἱ πράττοντες? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known.*] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an indef. *art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By τίς.] 12. When? [When we might substitute 'a certain' for 'a.'] 13. Which generally *has* the *art.*, the *subject* or the *predicate* (i. e. the *nom.* *before* or the *nom.* *after* the verb)? [The *subject.*]

§ 3.—14. YOUR SLAVE. [ὁ σὸς δοῦλος.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's)]. 17. When an *adj.* *without the article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? [*From itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [ὁ ἐμὸς πατήρ, καὶ ὁ τοῦ φίλου.]

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\* And even for the pluperfect.

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To do a great injury to.	To hurt greatly (μέγα βλάπτειν).
	OBS. τὰ μέγιστα to be used, if it is 'greatest,' not 'great.'
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (ἡδέως ἂν θεασαίμην. <sup>m</sup> )
I should <i>like</i> extremely to behold.	ἥδιστ' ἂν θεασαίμην.
I would <i>rather</i> behold A than B.	ἥδιον ἂν θεασαίμην A ἢ B.
30. It is not <i>possible</i> .	It is not (οὐκ ἔστιν).
31. On <i>the plea</i> that I could then conquer.	As so being-likely-to-conquer (ὥς οὕτως περιγενόμενος ἂν).
Though I <i>should have</i> , &c.	ἔχων ἂν.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (ἂν with subj. 90*).
33. (§ 16.) What I please.	ἃ δοκεῖ (μοι). (If necessary, ἃ δόξετε, or, ἃ ἂν δόξη).
34. (§ 17.) And you as much as any body. And you among the first.	} Having begun from you (100).
35. <i>Am slow</i> to do it (112).	
36. CONDITIONAL PROPOSITIONS (79).	Do it <i>by leisure</i> (σχολῇ).
(1) If I have any thing, I <i>will give it</i> .	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with ἔάν. <sup>n</sup>

<sup>m</sup> θεᾶσθαι is 'to behold' something that may be considered a *spectacle*. ἰδεῖν (ὁρᾶν, ὀψεσθαι) is simply *videre*, to *see*. Hence ἰδοίμι should be used in the phrase 'I *should like to see*,' when the notion of a *spectacle* is quite out of place.

<sup>n</sup> Both verbs *may* be in the *future indicative* (the conditional verb

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## GREEK.

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If the *consequent* verb is  
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ditional verb in the *indic.*  
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2) If you *should* do so,  
I *should* laugh.  
If you *were to do* so,  
I *should* laugh.  
If you *would* do so,  
you *would* oblige  
me.

2) When both verbs have  
'*should*,' '*would*,' or the  
first '*were to*,' the second  
'*should* or '*would*,' both  
are to be in the *optative*;  
the *consequent* verb with  
*ᾗ*.

3) If I *had* any thing, I  
*would* give it.  
If I *had had* any  
thing I *would have*  
given it.

3) When the *consequent*  
verb has '*would*,' but the  
*conditional* verb not,  
both verbs are in a *past*  
*tense of the indicative*;  
the *conditional* verb with  
*εἰ*, the *consequent* verb  
with *ᾗ*.

37. (*That*) they *would*  
fetch.  
(*That he, &c.*) *would*  
be able.  
They *would* have  
died.  
I *should* have died.

*εἰργεῖν ᾗ.*  
*δυνήθῃναι ᾗ.* } § 14.

Aor. with *ᾗ* • (*imperf.* or  
*pluperf.* if necessary).

38. (§ 20.) We *should* (or  
*ought to*) set about  
the work.

The work is *to-be-set-about*  
(verbal in *τέος*).

with *εἰ*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, *εἰ τι πισίσονται Μηδοὶ εἰς Περσας τὸ δεινὸν ἥξει*.

• As in the *consequence* of the fourth form of conditional propositions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	It is <i>to-be-set-about</i> ( <i>neut.</i> of verbal in τέος) the work. <sup>P</sup>
We <i>must set-about</i> the work.	
The work <i>must be set about</i> .	
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog (εἰ μὴ διά, with <i>acc.</i> )
40. The <i>all but</i> present war.	The <i>as-much-as not</i> (ὅσον οὐ) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at (ἐν) Marathon.
43. To flow with a full ( <i>or strong stream</i> ).	To flow much (πολύς <i>adj.</i> )
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> (πόρρω) of the day.
45. Willingly at least.	To be willing (ἐκὼν εἶναι).
Willingly.	
46. So to say.	
To speak generally.	As to say a word (ὥς ἔπος εἰπεῖν).
47. Sensible persons.	The sensible of persons (οἱ φρόνιμοι τῶν ἀνθρώπων, <i>sometimes</i> ; but very often οἱ φρόνιμοι only).
48. To drink <i>some</i> wine.	To drink <i>of wine</i> .
(Not) to drink any wine.	(Not) to drink <i>of wine</i> .

<sup>P</sup> The 'work' is to be in the case governed by the verb from which the verbal is derived.

## ENGLISH.

## GREEK.

49. My property, *wretched man that I am!* My (property) of (me) *the wretched!*  
[τὰ ἐμὰ τοῦ κακοδαίμονος.]
50. What misery! The misery (in the *gen.*)
51. (§ 25.) Who *in the world...?* Who ever? (τίς ποτε;)
52. To be nearly related to. To be near to a person (*in respect*) of family.
53. (§ 26.) You shall not do it *with impunity.* You shall not do it *rejoicing* (χαίρων).
54. I would not have done it *at all* (132). I would not have done it *the beginning* (ἀρχήν or τὴν ἀρχήν).
55. (§ 28.) It is *the part of* a wise man. It is of a wise man.
56. It is not a thing *that everybody can do.* It is not every man's (παντός).  
It is not every one that can do this. It is not *every man's* to do this.
57. To be one's own master. ἑαυτοῦ εἶναι.
58. (§ 29.) More powerful *than ever.* More powerful *himself<sup>a</sup> than himself* (αὐτὸς αἰτού).  
More powerful *than himself* (αὐτὸς αἰτού).
59. Afflictions *too great for tears.* Afflictions greater *than in-proportion-to* (ἢ κατὰ) tears.  
Of superhuman size. Greater *than according-to* man (ἢ κατ' ἄνθρωπον).  
More than could have been expected from the small number of the killed. More *than in-proportion-to* the dead (ἢ κατὰ τοὺς νεκρούς).
60. *Too young* to know, &c. Younger *than so as to* know (ἢ ὥστε).

<sup>a</sup> Of course '*themselves than themselves*,' when more than one are spoken of.



sed?\*[By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with ἄν and compounds of ἄν.] 90. What force does ἄν thus give to ὅς and other relatives? [The force of our —*ever*, —*soever*.]

§ 17.—91. What mood is used in *doubting* questions? [The *subjunctive*.] 92. After what verbs is it sometimes thus used? [After βούλει; θέλεις; οὐκ ἔχω or οἶδα, ἀποροῶ, ἐρωτῶ, ζητῶ.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for ποιήσω? [ποιήσῃν.]—for ποιοῖμ' ἄν, ἐποίουν ἄν? [ποιεῖν ἄν.]—for ποιήσαιμ' ἄν, ἐποίησα ἄν? [ποιῆσαι ἄν.]—for πεποιήκοιμ' ἄν, ἐπεποιήκειν ἄν? [πεποιηκέναι ἄν.]

§ 19.—95. Does οὐ or μή deny independently and directly? [οὐ.] 96. When should *not* be translated by μή? [Μή is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do ὅτε, ὁπότε, take μή? [When '*when*' implies a condition.] 98. Is οὐ or μή used after ὅτι, ὡς, ἐπεὶ, ἐπειδή? [οὐ.] 99. Is οὐ or μή used (*generally*) to express the opinions of *another* person in oblique narration? [οὐ.] 100. How should you determine whether οὐδεῖς, οὐδέ, &c. are to be used, or μηδεῖς, μηδέ? [Wherever '*not*' would be translated by μή, we must use not οὐδεῖς, οὐδέ, &c., but μηδεῖς, μηδέ, &c.] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in τέος *act.* or *pass.*? [*Passive*.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the object? [The same case as the verbs from which they come.] 105. To what are these verbals in τέος equivalent, when they stand in the *neut.* with the agent, in the

\* Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express *duration*), or by an *aorist* with πολλάκις, &c.

† Thus for *either—or*; *anywhere, at any time, any thing*, we must use *neither—nor*; *nowhere*; *never*; *nothing*, &c. Rule 110, as a general assertion, is absurd.

*dat.*, omitted? [To the participle in *dus* used in the same way.]

106. When may they be used in *agreement* with the object? [When formed from transitive verbs.] 107. Express "YOU SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκητέος and ἀρετή.

[ἀσκητέον ἐστί σοι τὴν ἀρετὴν, or ἀσκητέα ἐστί σοι ἡ ἀρετή.]

108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the *accus.* as well as the object.]

109. Render πειστέον ἐστὶν αὐτῷ, and πειστέον ἐστὶν αὐτόν. [πειστέον ἐστὶν αὐτόν, we must persuade him. πειστέον ἐστὶν αὐτῷ, we must obey him.]

πειστέον ἐστὶν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from*, *teaching*, *concealing*, *asking*, *putting on or off*, take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act. verb* is turned into the *passive*? [The *nom.*]

112. When the *act. verb* governs two *accusatives*, may either of them (and if so, which?) remain after the *pass. verb*? [The *acc.* of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the passive verb, as in Latin.]

113. May the *dat.* of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.]

114. Will the *acc.* after the *act.* then remain as the *acc.* after the passive? [Yes.]

115. Render (ἐγὼ) πεπίστευμαι τοῦτο. [I am entrusted *with* this: or, I have had this entrusted to me.]

116. Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.]

118. What *prepos.* might be *supposed* omitted? [κατά, *as to*.]

119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.*? [The *accus.* of the *neut. pronoun*.]

120. How is the *duration of time* expressed? [By the *accusative*.]

121. How is the *distance* of one place from another expressed? [By the *accusative*.]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the *genitive*.]

123. What case do adverbs of *time* and *place* govern? [The *genitive*.]

124. What case expresses the *material* out of which a thing is made,

and such other *properties, circumstances, &c.* as we should express by 'of'? [The genitive.] 125. Can 'once a day' be translated literally? [No: it must be, 'once *the* day.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand alone, or after *interjections*? [The *gen.* is used alone, or after interjections, as an *exclamation*.]

§ 25.—128. What case do verbal adjectives, in *ιος*, &c., with a *trans.* meaning govern? [The genitive.] 129. What case do verbs relating to *plenty, want, value, &c.*, govern? [The genitive.] 130. What case do verbs relating to the *senses* govern? [The genitive.] 131. What exception is there? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed governed? [By *ἐν*, *on account of*.] 133. After what verbs does the *gen.* frequently stand in this way? [After words compounded with a *privative*.]

§ 26.—134. Mention two large classes of verbs that govern the *gen.* [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.* Most verbs that express *remembering or forgetting; curing for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.]

§ 27.—135. What case does *καταγινώσκω* (*condemn*) take of the *charge* or *punishment*? and what case of the *person*? [*καταγινώσκω* has *accus.* of the *charge* or *punishment*; *gen.* of *person*.] 136. May we say, *τοῦτο κατηγορεῖται αὐτοῦ*, *this is laid to his charge*? [Yes.]

§ 28.—137. In what case does the *price* or *value* stand? [The *price* or *value* is put in the *genitive*.] 138. In what case is the thing *for which* we exchange another, put? [The thing *for which* we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when*? and what to *since* or *within* what time? [The *gen.*] 140. In what case is the part *by which* a person is *led, got hold of, &c.*, put? [The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which* another is *compared*, put when *ἢ*, *than*, is omitted? [In the *genitive*.] 142. How is '*greater than ever*' expressed? [By using *αὐτός* before

the *gen.* of the reflexive pronoun.] 143. How is 'too great' expressed? [*Too great*, &c. is expressed by the *comparative* with ἤ κατά before a *substantive*; ἢ ὥστε before a *verb* in the *infinitive*.]

144. STILL GREATER: MUCH GREATER? [ἐτι μείζων: πολλῷ μείζων.]

§ 30.—145. How are two comparatives, joined together by ἢ, to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By ὥς, ὅτι, ὅπως, ἤ, &c.]

147. What force have εἴ τις καὶ ἄλλος, *si quis alius*, and εἰς ἄνθρωπον, *unus omnium maxime*? [The force of superlatives.] 148. What case do περιτός, and adjectives in -πλάσιος, govern? [The *genitive*.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite time-when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle* voice denote? [That the *agent* does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres.*, *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass.* form ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle* form must be considered simply as *deponents*? [Middle forms, of which there is *no active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [κατεκλίθην (ῖ). ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἡσκήθην.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι.] 162. How is 'by,' to express the *agent* after the *pass. verb*, translated? [By ὑπό with *gen.*; also by παρά and πρὸς with *gen.*]

§ 34.—163. What signification does the *perf.* 2. (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3. express? [A *future action continuing in its effects.*] 166. What notions does it express *besides* that of a *future action continuing in its effects*? [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut.* 3. for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: *e. g.* μέμνημαι, κέκτημαι.] 168. What answers to the *fut.* 3. in the *active* voice? [ἔσομαι with *perf. participle.*] 169. What is generally preferred to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with εἶην or ὦ.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a present: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [εἶθε with the optative—the optative alone—or ὥρσολοι,\* ες, ε, alone, or with εἶθε, εἰ γάρ or ὥς, and followed by the infinitive.] 173. What *mood* and *tense* are used with εἶθε, if the wish *has not been*, and now *cannot be, realized*? [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present.*]

§ 36.—174. Mention a use of the infinitive that the Greek and English *have*, but the Latin has *not*. [It is used to express the *purpose.*] 175. What does the particle ὥστε express? [A *consequence.*] 176. How is *so—as to* expressed? [So—as to; ὥστε with *infinitive.*] 177. How is *so—that* expressed? So—that; ὥστε with *infinitive* or *indicative.*]

§ 37.—178. What does the *infin.* with the *article* in the *gen.* express? [The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative.*] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because*? [διά.] 181. When is the subject of the infinitive generally not expressed? [When the subject of the infinitive belongs to, and is expressed with, the former verb.]

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [*Attraction.*].

§ 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or ὅστις? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may *the first* of two verbs connected by *and*, often be translated into *Greek*? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose.*] 189. Mention some verbs that take the participle where *we* should use the *infin.*, a *participial substantive*, or '*that.*' [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive* mood, the *participial substantive*, or '*that.*']

§ 41.—190. By what are φθάνω, *come*, or *get before*, and λανθάνω, *am concealed*, generally rendered? [By *adverbs.*] 191. Mention the *adverbs* and *phrases* by which λανθάνω may be rendered. [Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen or discovered.] 192. How may λαθών be rendered? [By *secretly, without being observed, seen, &c.*] 193. How φθάσας or ἀνύσας? [Quickly; at once, immediately.] 194. When φθάνω and λανθάνω are translated by *adverbs*, how must the *participles* with which they are connected, be translated? [By *verbs.*]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The *genitive.*] 196. What does the participle, put *absolutely*, express? [The *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*] 197. In what *case* do the *participles* of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? [*ἐπί* is then generally expressed.] 199. How is a *motive*, which is attributed to *another* person, generally expressed? [By the particle *ὥς* with the *gen.* or *acc. absolute*.]

(*The Relative.*)

§ 43.—200. What does the relative often introduce? [A *cause*, *ground*, *motive*, or *design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the relat. clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative*.] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

§ 44.—207. In such a sentence as “the fear, *which* we call *bashfulness*,” should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἔστιν οἱ*. [It is equivalent to *ἐνιοι*, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἔστιν ὅτε*.]—*somewhere*? [*ἔστιν ὅπου*.] 210. What is the English of *ἐφ’ ᾧ* or *ἐφ’ ᾧτε*? [On condition *that*.]—of *ἀνθ’ ᾧ*? [Because, *for*.]—of *εἴ τις*? [Whoever; *εἴ τι*, *whatsoever*.] 211. By what parts of the verb is *ἐφ’ ᾧ* or *ᾧτε* followed? [By the *future indic.* or the *infin.*]

§ 45.—212. Give the English of *τοῦ οἴου σοῦ ἀνδρός*. [Of *such a man as you*.] 213. How may this construction be explained? [*ἀνδρὸς τοιούτου, οἶος σὺ εἶ*.] 214. What words does *ὅσος* follow, when it has the meaning of *very*? [Such words as *θαυμαστός*, *πλεῖστος*, *ἄφθονος*, &c.]

§ 46.—215. What is the construction of *οὐδεὶς ὅστις οὐ*?

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow μέλλω in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after μέλλω, and which the *least*? [The *future infin.* is the *most*, the *aorist* the *least common.*]

§ 48.—218. What *mood or tense* follows ὅπως, when it relates to the future? [The *subj.* or the *future indic.*] 219. May it retain them in connection with past time? [Yes.] 220. Is the verb on which ὅπως &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—ὄρα or ὀράτε may be supplied.] 221. With what *mood or tense* is οὐ μή used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with ὅπως and οὐ μή? [The *subjunctive of the aor. 1. act. and mid.*] 224. Is this rule correct? [No.] 225. What is Buttman's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is μή used after expressions of *fear*, &c.? [With the *subjunctive or indic.*] 227. When is the *indic.* with μή used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really come to pass.*] 228. How does it happen that μή οὐ sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*] 229. After what kind of expressions is μή οὐ used with the *infin.*? [After many negative expressions.]\* 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [μή οὐ is sometimes used with the *participle* and with ὥστε and *infin.*, after negative expressions.]

§ 50.—231. When is μή used with *relative sentences, participles, adjectives*, &c.? [Whenever the negative does not *directly and simply* deny an assertion with respect to some *particular mentioned* person or thing.] 232. Does the *infin.* generally take μή or οὐ? [μή.] 233. When does it take οὐ? [When opinions or assertions of *another person* are stated in *sermone ob-*

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\* See 293. (1) (2) (3).



*liquo.*] 234. When should μή follow ὥστε? and when οὐ? [With ὥστε, the *infinitive* takes μή, the *indicative* οὐ.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is ὥς sometimes used? [As a preposition = πρὸς.] 237. When only can ὥς be used as a *prepos.*? [It is only joined to *persons.*] 238. What mood do ἄρχι, μέχρι, ἕως, ἔστε take? [The *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.] 239. Does πρὶν ἂν ἔλθω relate to the *past* or the *future*? [To the *future.*] 240. How is ‘before I came’ expressed? [πρὶν ἢ ἔλθεῖν ἐμέ: πρὶν ἔλθεῖν ἐμέ: or πρὶν ἦλθον ἐγώ.] 241. Is ἦ ever omitted before the *infin.* after πρὶν? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is ἄρα generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise.*] 243. What interrog. particles expect the answer ‘Yes?’ [The answer ‘Yes’ is expected by,—ἄρ’ οὐ; ἦ γάρ; οὐ; οὐκ οὐν; ἄλλο τι ἦ;] 244. What expect the answer ‘No’? [The answer ‘No’ is expected by,—ἄρα μή; ἦ πού; *num forte?* μή or μῶν;] 245. What particles give an *ironical* force to οὐ? [δὴ, δὴ πού.] 246. Does οὐ expect ‘yes’ or ‘no’ for answer? [οὐ expects *yes*; μή, *no.*] 247. In what kind of questions are εἰτα, ἔπειτα used? [Such as express *astonishment* and *displeasure.*] 248. What words are used as a simple *interrog.* particle? [ἄλλο τι ἦ.] 249. Render τί παθών;—τί μαθών; [τί παθών; *what possesses you to . . . &c.*?—τί μαθών; *what induces you to . . . &c.*?

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable ὁ—.] 251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with ὁ—.] 254. When the pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative.*]

§ 54.—255. By what particles are *direct* double questions asked? [By πότερον, or πότερά,—ἦ, less commonly by ἄρα—ἦ.]

256. By what particles are *indirect* double questions asked? [*εἴτε—εἵτε, εἰ—ἤ, πότερον—ἤ.*]

§ 55.—257. After what verbs is *εἰ* used for *ὅτι*, *that*? [After *θαυμάζω*, and some other verbs expressive of *feelings*.]

258. After what verbs has *εἰ* the force of *whether*? [After verbs of *seeing, knowing, considering, asking, saying, trying, &c.*]

259. When is *εἰάν* used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is *ἦ μήν*? [A solemn form of *asseveration*.] 263. When is the propos. *σύν* omitted? [Before *ἀντιῶ, ἀντιῇ, &c.* which then=*together with, with*.] 264. How is *ἀμφοτέρων* used? [*ἀμφοτέρων* is used *adverbially*, or *elliptically*, by the poets, for *both; as well—as, &c.*] 265. How *ἀμφοτέρα*? [In reference to *two words*, without being made to conform to them in case.] 266. What force has *καί*, when it refers to *ἄλλος*? [The force of *especially, in particular*.] 267. Explain the use of the *part. fut.* with *ἔρχεσθαι, &c.* [*ἔρχεσθαι, ἵέναι*, with *part. fut.*, is, *to be going to, or on the point of*.] 268. How is *ἔχω* sometimes used with a *past partic.*? [As an *emphatic circumlocution*.] 269. How is it used with *ληρεῖν, &c.*? [*ἔχω* with the *second pers.* of *ληρεῖν, παίζειν, φλυᾶρεῖν, &c.* is used to make a *good-humoured observation*.] 270. How is *φέρων* used in some expressions? [*φέρων* appears *redundant* in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*.]

§ 58.—271. To what is *δίκαιός εἰμι* equivalent? [To *δίκαιόν ἐστίν, ἐμέ, &c.*] 272. How is *ὅσον* used? [*ὅσον* is used *elliptically* with the *infm.*] 273. What words are followed by *ἤ*? [Words that *imply* a comparison: e. g. *φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρίν.*] 274. After what phrases is a tense of *ποιεῖν* omitted? [After *οὐδὲν ἄλλο ἢ—, ἄλλο τι ἢ—; τί ἄλλο ἢ—; &c.*] 275. By what are a person's *quoted words* introduced? [By *ὅτι*.] 276. How is the *aor.* used with *τί οὐ*? [For the *present*.]



# INDEX I.

☞ Obs. Look under 'am' for *adjectives, phrases, &c.* with *to be*.

F. M.=future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

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 Collect, ἀθροίζω, 175.  
 Combat, a disorder, ἐπικου-  
 ρεῖν νόσῳ, 239.  
 Come, ἔρχομαι (?), 112, note  
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 ———: am,— ἦκω, *perf.*  
 meaning, 206.  
 ——— (= be present to as-  
 sist), παρεῖναι, 92.  
 Come for this (to effect it),  
 ἐλθεῖν ἐπὶ τούτῳ.  
 ——— (to fetch it),  
 ἐλθεῖν ἐπὶ τούτῳ.  
 ——— off, ἀπαλλάττω (ἐκ or  
 ἀπό), 154.  
 Come on or up, πρόσειμι, 175.  
 ——— next to, ἔχεσθαι, *gen.*  
 ———: said that he would—,  
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 ἥξοι, 205. c.  
 Command (an army), στρα-  
 τηγέω, 52.  
 Commence a war, ἄρασθαι  
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 ——— a sin, ἁμαρτάνω (?)  
 (εἰς or περί, with *acc.*), 154.  
 ——— an injury, ἀδικεῖν  
 ἀδικίαν, 138.  
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 far as this is,  
 ——— as far  
 at least as  
 this is. } τούτου γε  
 ἕνεκα, 250.  
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 156, obs.  
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 ᾧτε, 267.  
 Confer benefits on, εὖ ποιεῖν,  
*acc.* 35.

Confess, ὁμολογέω, 190.

Confide to, ἐπιτρέπω, 132.

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Consider, σκοπέω (of carefully *examining* and reflecting on a point, 100.—φροντίζω (of *anxious* consideration), 288. — with oneself, παρ' ἑαυτὸν (σκοπεῖν or σκέπτεσθαι), 319.

Considerable, συγχρός, 163.

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—— together, βουλεύεσθαι, 190.

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Contemporary with, to be. See 183. 182. *a*.

Contend with, ἐρίζω, *dat.* 183.

Contention, ἔρις, ἰδος, 183.

Continuous, συγχρός, 163.

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Crowded, δασύς, 150.

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Cultivate, ἀσκέω, 121. *Aor. mid.?* 190. *d.*

Custom: according to—, —: as his was, } κατὰ τὸ εἶωθός, 52.

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Cyrus, Κῦρος, 24.

## D.

Damage: to inflict the most, πλεῖστα κακουργεῖν (*accusative.*)

Damsel, κόρη, 15.

Dance, χορεύω, 168\*.

Danger, κίνδυνος, 132.

—— (to brave, incur, expose oneself to a), κινδυνεύειν κίνδυνον.

Dare, τολμάω, 239.

Daughter, θυγάτηρ (?), 20.

Dead, νεκρός, 150.

Death, θάνατος, 41.

Deceive, ἀπατάω, ἐξαπατάω, 41.

Decide, κρίνω (?), 92.

Defend, ἀμύνειν with *dat.* only, 222.

Deliberate, βουλεύεσθαι περί, *gen.* 190.

Delight, τέρπω, 41.

Deny, ἀρνέομαι, 293.

- Depends on you, ἐν σοὶ ἔστι, 259.
- Deprive of, ἀποστερέω, 125. στερέω, 168\*.
- Desire, ἐπιθυμέω, *gen.* ἐπιθυμία, 156.
- Desist from, λήγω, *gen.* 154.
- Despicable, φαῦλος, 144.
- Despise, ὀλιγωρέω, *gen.* καταφρονέω, *gen.* 156.
- Destroy, διαφθείρω (?), 92. ἀπόλλυμι (?), 193.
- Determined (when or though we have, &c.), δόξαν ἡμῶν, 249. c.
- Die, θνήσκω, ἀποθνήσκω (?), 125.
- Differ, διαφέρω (?), *gen.* 154.
- Difficult, χαλεπός, 65, 214.
- Dine, δειπνέω, 288.
- Dining-room, ἀνώγειον, τό, 96.
- Directly, εὐθύς, 309.
- , *by* φθάνω, 240.
- to, εὐθύ (*gen.*), 309.
- Disappear: to make to—, ἀφανίζω, 306.
- Disappeared, φροῦδος, 65.
- Disbelieve, ἀπιστέω, *dat.* 132.
- Disease, νόσος, ἡ, 154.
- Disgraceful, αἰσχρός, 35.
- Dishonour, ἀτιμάζω, 319.
- Disobey, ἀπιστέω, *dat.* 132.
- Disposition, ἦθος, τό, 138. τρόπος, 150.
- Dispute with, ἐρίζω, *dat.* 183.
- Do, &, πράττειν (= *agere* and *gerere*) denotes generally the exertion of power upon an object: to do; to employ oneself about something already existing; hence, to manage or administer any thing; to conduct a business. Hence used with general notions, as οὐδέν, μηδέν, and with adverbs, εὖ, &c.—ποιεῖν (*facere*), to make, to prepare, &c.: also 'do' generally, when the object is a neuter pronoun, as in 'what must I do?'—πράττειν denotes activity generally; ποιεῖν, productive activity.
- Do the greatest injury, τὰ μέγιστα βλάπτειν (*acc.*)
- : to be doing well or ill, εὖ or κακῶς πράττειν.
- any thing whatever for the sake of gain, ἀπὸ παντὸς κερδαίνειν, 283.
- evil towards, κακουργέω, 222.
- good to, εὖ ποιεῖν, *acc.* 35.
- harm to, κακουργέω, 222.
- injustice to, ἀδικέω, 138.
- kind offices to, εὖ ποιεῖν, *acc.* 35.
- nothing but, οὐδὲν ἄλλο ἢ (ποιεῖν often omitted), 356. e.
- service to, ὠφελέω, 82.
- with (a thing), χράομαι, *dat.* (contraction?) 138.
- Dog, κύων (?), 41.

- Doors : in—, *ἔνδον*, 125.  
 Down, *κάτω*, 28.  
 ——— from, *κατά* (*gen.*), 274.  
 Downwards, *κάτω*, 28.  
 Drachma, *δραχμή*, 163.  
 Draw up (of an army), *τάσσω*, 96.  
 ———, = arrange, *κοσμέω*, 206.  
 Drawn up four deep, *ἐπὶ τεττάρων τετάχθαι*, 288.  
 Drink, *πίνω* (?), 144.  
 During the disease, *κατὰ τὴν νόσον*, 274.  
 Dwell, *οἰκέω*, 274.
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- Each, *πᾶς*, 46.  
 Eagle, *ἀετός*, 36.  
 Ear, *οὖς*, *ὠτός*, *τό*, 20.  
 Early in the morning, *πρωί*, 193.  
 Easy, *ῥάδιος*. See 65.  
 Eat, *ἐσθίω* (?), 144.  
 Educate, *παιδεύω*, 214.  
 Egg, *ὠόν*, 15.  
 Elect = choose, *αἰρεῖσθαι* (?), (*ἀντί*), 190. *a.*  
 Elephant, *ἐλέφας*, *ντος*, *ό*, 35.  
 Empty, *μάταιος*, 206.  
 Enact laws: when *θεῖναι νόμους*? when *θέσθαι*? See 188.  
 Endeavour, *πειράομαι*, 121, 206.  
 Endure, *ἀνέχομαι* (?), 214.  
 Enemy, (the), *οἱ πολέμοι*, 46.
- Engage in a war, *ἄρασθαι πόλεμον πρὸς*, *acc.* 188.  
 Enjoy, *ἀπολαύω* (*genitive*), 259.  
 Enough: to be —, *ἄρκειν*, 175.  
 ———: more than enough, *περιττὰ τῶν ἀρκούντων*, 174. *f.*  
 ———, *τὰ ἀρκοῦντα*, (*i. e.* things that suffice).  
 Entrust, *ἐπιτρέπω*, *πιστεύω*, 132.  
 ——— to, *ἐπιτρέπω*, (lays more stress on the *entire giving up* of the thing in question, so that it is now quite in the other person's hands). — *πιστεύω* (gives more prominence to the fact that I put *sufficient confidence* in the other person to entrust the thing in question to him), 132.  
 Envy, *φθόνος*: (*v.*) *φθονέω*, *dat.* 183.  
 Equestrian exercises, *τὰ ἵππικὰ*, 163.  
 Equivalent to, *ἀντί*, *adv.*  
 Err, *ἀμαρτάνω* (?), 154.  
 Escape from, *φεύγω*, *acc.* 87.  
 Especially, *ἄλλως τε καὶ*, 278.  
 ———: and—, *καί*, *referring to ἄλλος*, 346.  
 Even, *καί*, 82.  
 Ever, *ποτέ*, 87. *ἀρχήν* or *τὴν ἀρχήν*, 132.  
 Every, *πᾶς*, 46.

Every body, *πᾶς τις*, 52. (*οὐδείς ὅστις οὐ*, 277.)

—— day, *ἅνα πᾶσαν*, *ἡμέραν*, 259.

—— five years, *διὰ πέντε ἐτῶν*, 269.

Evidently. See 239.

Evil-doer, *κακοῦργος*, 222.

Evils (= *bad* things), *κακά*, 20.

Exact (payment), *πράττεσθαι*, 163.

Examine (a question, &c.), *σκοπέω*, 100.

Except, *πλήν* (*gen.*)

—— if, *πλήν εἰ*, 309.

Excessive, *ὁ ἄγαν* (*adv.* with *art.*), 228.

Excessively, *ἄγαν*, 228.

Exclude from, *εἴργω*, 154.

Exercise, *ἀσκέω*, 121.

Existing things, *τὰ ὄντα*, 65.

Expediency, *τὸ συμφέρον*, 228.

Expedient, 228. Vide *It is*.

Expedition (to go on an), *στρατεύω*, 65.

Expose myself to a danger, *κινδυνεύειν κίνδυνον*, 132.

External (things), *τὰ ἔξω*, 125.

Extremely (like). See 87.

Eye, *ὀφθαλμός*, 132.

## F.

Faith, *πίστις*, *ἡ*, 132.

Faithful, *πίστος*, 87.

Fall, *πίπτω*, (?), 293.

—— in with, *ἐντυγχάνω*, (?), *dat.* 183.

Fall into a person's power, *γίγνεσθαι ἐπὶ τινι*, 293.

Family, *γένος*, *τό*, 150.

Far, far on, *πόρρω* : = *much*, *πολύ*, 144.

—— from it, *πολλοῦ δεῖν*, 283\*.

Fast, *ταχύς*, 35.

Father, *πατήρ*, (?), 20.

Fault: to find— with, *ἐπιτιμάω*, *dat.* 183.

Fear, *φοβέομαι*, (*fut. mid. and pass.* : *aor. pass.*), 41.

—— *δεῖδω* (of a *lasting* apprehension or dread), 293\*.

—— (*subst.*) *φόβος*.

—— *δέος*, *τό*, 326.

Feasible, *ἄνυστός*, 175.

Feel grateful or thankful, *χάριν εἶδέναι*, † *gen.* of thing, 222.

—— pain, *ἀλλέω*, 20.

—— sure, *πέποιθα* (*πείθω*), 120.

Fetch (of thing sold), *εὕρισκω* (?), 87.

Fight, *μάχομαι* (?), 73.

—— against, *πρός τινα*, 319.

—— on horseback, *ἀφ' ἵππων*, 243.

—— with, *μάχομαι* † *dat.* 183.

Find, *εὕρισκω*, 87; to be found guilty, *ἀλῶναι*, with *gen.* 73.

† For conjug. of *εἶδέναι*, see p. 36, note <sup>a</sup>.

‡ For conjug. see 73.



- Find a man at home, *ἐνδον καταλαβεῖν*, 125.  
 — fault with, *ἐπιτιμάω*, *dat.* 183.  
 — out, *εὐρίσκειν* (?).  
 Fire, *πῦρ τό*, 41.  
 First (the—of all), *ἐν τοῖς πρώτοις*. See 259.  
 Fit to govern, *ἀρχικός*, *gen.*  
 Five-and-five, *ἀνὰ πέντε*.  
 Fix, *πήγνυμι*, 193.  
 — : am fixed, *πέπηγα*, *perf.* 2.  
 Flatter, *κολακεῖω*, 87.  
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 Flesh, *κρέας, τό*, (*G. αος, ως*), 144.  
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 Flow, *ρέω* (?), 132.  
 — with a full or strong stream. See 132.  
 Fly from, *φεύγω*, 35.  
 — for refuge, *καταφεύγω*, 41.  
 — to the assistance of, *βοηθέω*, *dat.* 121.  
 Follow, *ἔπομαι*, *dat.* 183.  
 Folly, *μωρία*, 156.  
 Fond of honour, *φιλότιμος*, 214.  
 — gain, *φιλοκερδής*, 319.  
 Food (for man), *σῖτος*, 259.  
 Foot, *πούς, ποδός, ό*, 20.  
 For (=in behalf of), *πρό*, 243.  
 For, *γάρ*, 41; for one's interest, 319.  
 — such a man as me at least, *οἷφ γε ἐμοί*, 279, note t.  
 For the sake of, *ἐνεκα* *gen.* 214. *χάριν* *gen.* 250.  
 For my sake, *χάριν ἐμήν*, 250.  
 — praise, *ἐπ' ἐπαίνῳ*, 288.  
 — the present at least, *τό γε νῦν εἶναι*, 206.  
 — this cause or reason, *ἐκ ταύτης τῆς αἰτίας, ἐκ τούτου*, 224.  
 — your years, *πρὸς τὰ ἔτη*, 175.  
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 Force, *κράτος, τό*, 41.  
 Forefather, *πρόγονος*, 156.  
 Foresee, *προγιγνώσκειν*. See 235.  
 Forget, *ἐπιλανθάνομαι*, (?) *gen.* 156.  
 Form an alliance, *σύμμαχον ποιῆσθαι τινα*, 188 (2).  
 Former, *ὁ πρὶν*, 156 (27).  
 Formerly, *πάλαι*, 28.  
 Forth from, *ἐκ, ἐξ*, *gen.*  
 Fortify, *τειχίζω*, 222.  
 Fortune, *τύχη*, 92.  
 Forwardness, *τὸ πρόθυμον*, *adj.* 60.  
 Fountain, *πηγή*, 132.  
 Fourth, *τέταρτος*, 52.  
 Fowl. See 15, note g.  
 Free, *ἐλεύθερος*, 150.  
 — from, *ἀπαλλάττω*, *gen.* 154.  
 Freedom, *ἐλευθερία*, 150.  
 Frequently, *πολλάκις*, 8.

Friend, φίλος, 20.

From (after *receive, learn, bring, come*), παρά, 299. ὑπό (*gen.*), 326.

— (after *hear*), πρός (*gen.*), 319.

— our very birth, εὐθὺς γενόμενοι, 309.

— fear, ὑπὸ δέους, 326.

— (of *cause*), sign of *dat.*

Front, ὁ πρόσθεν, 283\*.

Full of, μεστός, 150.

Full speed (at), ἀνὰ κράτος, 41.

Future (the), τὸ μέλλον, 235.

### G.

Gain, κερδαίνω, κέρδος, τό, 283\*.

Gate, πύλη, 193.

General, στρατηγός, 52.

Gentle, πραῖος (?) 138.

Geometer, γεωμέτρης, ου, 24.

Get, κτάομαι (of what will be retained as a *possession*), 87.—τυγχάνειν with *gen.* (of what is obtained *accidentally*, by *good luck*, &c.) 183, note b.—εὐρίσκεισθαι (to get possession of an object *sought* for).

— τυγχάνω, *gen.* 183, note b. εὐρίσκομαι, 188.

— hold of, κρατέω, 163.

— off, ἀπαλλάττω ἐκ or ἀπό, 154.

Get (teeth, &c.) φύω, 214.

— taught, διδάσκομαι, 188.

Get the better of, περιγίγνομαι (*gen.*), 87. περίεμι (*gen.*), 156.

Gift, δῶρον, 175.

Give, δίδωμι, 41.

— one trouble; πόνον or πράγματα παρέχειν, 214.

— orders, ἐπιτάττω, 359.

— a share of, μεταδίδωμι, 175.

— some of, μεταδίδωμι, 175.

— a taste of, γεύειν, *acc.* of pers., *gen.* of thing.

— to taste, γεύω (*gen.* of thing), 150.

Given: to be—, δοτέος, 144.

Gladly, ἡδέως.

Go, ἔρχομαι (?), 112.

— away, ἄπειμι (= *will go away*. See 65, note g).

— ἀπέρχομαι, 112.

— in to, εἰσέρχομαι ' παρά, 111. *d.*

— into, εἰσέρχομαι, 112.

— on an expedition, στρατεύω, 65.

— and do a thing, 350 (*h*), 349.

God, Θεός.

Gold, χρῦσός, ὁ, as a sum of gold money, χρῦσίον, 35.

Golden, χρύσεος, οὗς, 144.

Good, ἀγαθός—ἀμείνων, ἄριστος, 35.

Govern, ἄρχω (*gen.*), 150.

Government, ἀρχή, 132.

Gratify, χαρίζομαι, 273.

Great, μέγας (?).

Greater, greatest, *μείζων, μέγιστος*, 46.

Greatly (with injure, benefit, &c.), *μέγα*.

——— = *far*, *πολύ*, 156.

Greece, *Ἑλλάς, ἁδός, ἡ*, 144.

Greek, *Ἑλλην, ἥνος*, 144.

Grudge, *φθονέω*, *gen.* of object, *dat.* of pers. 183.

Guard, *φυλάττω*, 190. e.

——— against, *φυλάττεσθαι*, *acc.* 190.

Guard, *φύλαξ* (κ).  
Guardian, }

## H.

Habit: in the—of performing, *πρακτικός, gen.* 149. a.

Hair, *θρίξ, τριχός, ἡ*, 175.

Half, *ἡμισυς*. See 59.

Hand, *χείρ, ἡ*, (?) 20.

Hang oneself, *ἀπάγχομαι*, 188, (1).

Happen, *τυγχάνω*, † 242. b.

Happened: what had—, *τὸ γεγονός*.

Happy, *εὐδαίμων, ονος*, 20.

Harass, *πόνον* or *πράγματα* *παρέχειν*, 214.

Hard, *χαλεπός*, 65, 214.

Hare, *λαγώς*. See 15.

Harm: come to some—, *παθεῖν τι* (suffer something).

Haste, *σπουδή*, 183.

Have, *ἔχω*. See 15, note i.

——— a child taught, *διδάσκειν*, 125, t.

Have an opportunity: when or though you have, &c. *παρόν*, 250.

——— a narrow escape, *παρὰ μικρόν ἐλθεῖν*, 299.

——— *παρ' ὀλίγον* *διαφεύγειν*, 299.

——— any regard for, *κήδομαι, gen.* 156.

——— confidence in, *πίποιθα*, 193.

——— done supper, *ἀπὸ δείπνου γενέσθαι*, 243.

——— in one's hand, *διὰ χειρὸς ἔχειν*, 269.

——— lost, *στερέω*, 168\*.

——— no fear of, *θαρσέω, acc.* 138.

——— slain a man with one's own hand, *αὐτόχειρ εἶναι*, 299.

——— the tooth ache (= suffer pain in my teeth), *ἀλγῶ τοὺς ὀδόντας*. See 19\*. b.

Head, *κεφαλή*, 20.

Hear, *ἀκούω*, F. M. 92.—on its government, see 148.

Hearing: there is nothing like—, *οὐδὲν οἶον ἀκοῦσαι*, 278.

Heavy, *βαρὺς*, 183.

Heavy-armed soldier, *ὀπλίτης*, 154.

Hen, *ὄρνις*. See 15, note g.

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Hercules, *Ἡρακλῆς*, 183.

† For conjug. of *τυγχάνω*, see 183.

Here, ἐνθάδε, 28.

Hide, δορά, 35.

—— κρύπτω, ἀποκρύπτω, 125.

Hill, λόφος, 288.

Hinder, κωλύω, ἀποκωλύω, 293.

Hire, μισθοῦμαι, 188.

Hit (a mark), τυγχάνω, 183, note b.

Hold a magistracy or office, ἄρχειν ἀρχήν, 132.

—— cheap, ὀλιγορῶ (gen.) 156.

—— my tongue about, σιωπάω, F. M. 87.

—— (without acc.), σιγάω, F. M. 270.

Home: at—, ἐνδον, 125.

—— to find a man at—, ἐνδον καταλαβεῖν, 125.

Honey, μέλι, ιτος, τό, 132.

Honorable, καλός, 32.

Honour, τιμή, 150.

Hope, ἐλπίζω, 87.

Hoplite, ὀπλίτης, 154.

Horn, κέρασ, τό, (?) 35.

Horse, ἵππος, 15.

—— soldier, ἵππεύς, 96.

House, οἶκος, 41.

How much, πόσον, 87.

Hunting, θήρα, 154.

Hurt, βλάπτω, 82.

# I.

I at least, ἔγωγε, 156.

I for my part, ἔγωγε, 156.

Idle, ἀργός, 299.

If any body has . . . it is you, εἴ τις καὶ ἄλλος (ἔχεις, &c.) 174. d.

—— it is agreeable to you, εἰ σοι βουλομένῳ ἐστί, 206.

—— it should appear that I . . . εἰάν φαίνωμαι, &c. with partic. 239, note c.

—— you are willing, εἴ σοι βουλομένῳ ἐστί, 206.

Ill, κακῶς, 8.

—— adj. = weak, ἀσθενής, 319.

Imitate, μιμέομαι.

Immediately, εὐθύς, 309.— how to translate it by φθάσας, &c., see 242. f.

—— on his arrival, εὐθύς ἦκων, 309.

Immortal, ἀθάνατος, 125.

Impiety, ἀσέβεια, 156.

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Impunity: with—, χαίρων (rejoicing).

In addition to, ἐπί (dat.) 288. πρὸς τούτοις, 319.

—— (in answer to where?) ἐν, dat. 259.

—— (a man's) power, ἐπί with dat. of the person, 65.

—— (after to conquer), omitted, 131. e.

—— all respects, πάντα, 134. κατὰ πάντα, 274.

—— an uncommon degree, διαφερόντως, 235.

- In behalf of, *πρό*, 243.  
 — comparison of, *πρός*, 319.  
 — (= in doors), *ἔνδον*, 125.  
 — preference to, *ἀντί*, 214.  
 — proportion to, *κατά* (*acc.*), 274.  
 — reality, *τῷ ὄντι*, 65.  
 — reference to, *εἰς*, 259.  
*πρός*, *acc.* 319.  
 — (space of time), *ἀνά*, 259.  
 — the time of, *ἐπί* *with gen.* 65.  
 — habit of doing, *πρακ-  
τικός*, 150.  
 — world, who? *τίς ποτε*, 150.  
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- Once, *ἅπαξ*, 341.
- One, *εἷς (μία, ἓν)*, 87.
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- may, *ἔξιστι*, 222.
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- One more, *ἔτι εἷς*, 193.
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- One's neighbour, *ὁ πλησίον*, 28.
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- Ours, *ἡμέτερος*, 24.
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(*gen.*), 156.

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*θαι φύλακας*, 188 (2).

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Pleasant, *ἡδύς*, 214.

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——: what I—, *ἃ μοι δο-*  
*κεῖ*, 96.

Pleasure, to take, *ἡδομαι*.

Plot against, *ἐπιβουλεύω, dat.*  
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Pluck, *τῖλλειν*, 188 (1).

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(sometimes *άσω*, *B.*), (gen-  
eral term *plunder, rob*),  
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*booty*), 235.

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Possession, *κτηῖμα, τό*, 87.

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—— it is, *οἶόν τέ ἐστι*,  
283. *a*.

—— (it is not), *οὐκ ἔστιν*,  
84. 283. *a*.

Pot, *χύτρα*, 193.

Power: in the —of, *ἐπί*, with *dat of person*, 65.

Powerful, *δυνατός*, 168\*.

Practise, *ἀσκέω*, (general term) 121.—*μελετάω*, (refers to the *carefulness* with which the thing is practised,) 163.

Praise, *ἐπαινέω*, F. M., 60.

Praiseworthy, *ἐπαινετός*, 60.

Pray *don't do this*, *οὐ μὴ* with *fut.* 287\*. *e.*

Preference: in—of, *ἀντί* (*gen.*), 214.

Present, *παρών*, *partic.*

Present circumstances, condition, &c., *τὰ παρόντα*, 52. See 293\*.

———, as *adj.* *ὁ νῦν*, 26.

Prevent, *ἐμποδῶν εἶναι μὴ*, or *μὴ οὐ*, (*with infin.*) *κωλύω*, *ἀποκωλύω*. See 293\*.

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Produce (laughter), *ποιέω*.

Production, *ἔργον*, 121.

Pronounce happy, *εὐδαιμονίζω*, 150.

Property:—generally omitted, the *art.* being put in *neut. pl.* See Diff. 10.

Prosecute, *διώκειν*, 35.

Prosecuted (to be), *φεύγειν*, 35.

Prosper, *εὐτυχεῖω*, 92.

Protect myself, *ἀμύνομαι*, 222.

Provide, *παρασκευάζω*, 188 (2).

——— for one's safety, *ἔχεισθαι σωτηρίας*, 150.

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Punish, *κολάζω*, F. M., 121.

Punished (to be), *δίκην δίδόναι*, or *δοῦναι*, *gen.* of thing, *dat.* of person by whom, 228.

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Pursue, *διώκω* (*fut. mid. best*), 35.

Put forth (naturally), *φύω*, 214.

—— off, *ἐκδύω*, 125.

—— on, *ἐνδύω*, 125.

—— to death, *ἀποκτείνω* (?), 82.

——: to—a man over a river, *περαιοῦν* (*τινα*), 188.

## Q.

Quick, *ταχύς*, 35.

Quickly, *ταχύ*, 35.

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Race, *γένος*, *τό*, 100.

Rail at, *λοιδορέομαι*, *dative* 183.

† φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, (Cypor. iii. 1, 10).

- Raise a war, ἐγείρειν πόλεμον, 193.
- Rank, τάξις, ἡ, 96.
- Rascal, κακοῦργος, 222.
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- p.*
- Ravage, τέμνω (?), 46.
- Ready, ἐτοιμος, 65.
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- Really, τῷ ὄντι, 65.
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- Receive, τυχάνω, 183, b. λαβεῖν, 190.1). δέχομαι, 190.3).
- Reconcile, διαλύειν, 190.
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- Rejoice, ἡδομαι, (refers to the *feeling* of delight; to its *sensual* gratification), 20.  
—χαίρω, (general term), 239.
- Relations, προσήκοντες, 283.
- Remain, with, παραμένω, 222.
- Remarkably, διαφερόντως, 235.
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- Repent, μεταμέλει μοι, 239.
- Reputation, ἀξίωμα, τό, 144.
- Require, see *Want*.
- Requite, ἀμύνομαι (*acc.*), 222.
- Rest (of the), ὁ ἄλλος, 46.
- Restore an exile, κατάγω, 331.
- Restrain by punishment, κολάζω, *F. M.*, 120.
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- Reverence, αἰδέομαι, *acc.*, 138.
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Vömel says *τύπτω* the general term for striking on any thing: *παίω* to strike a person: to give blows for correction: connected with *παῖς* (!).—*πλήττω* is *τύπτω* and *παίω* strengthened.

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